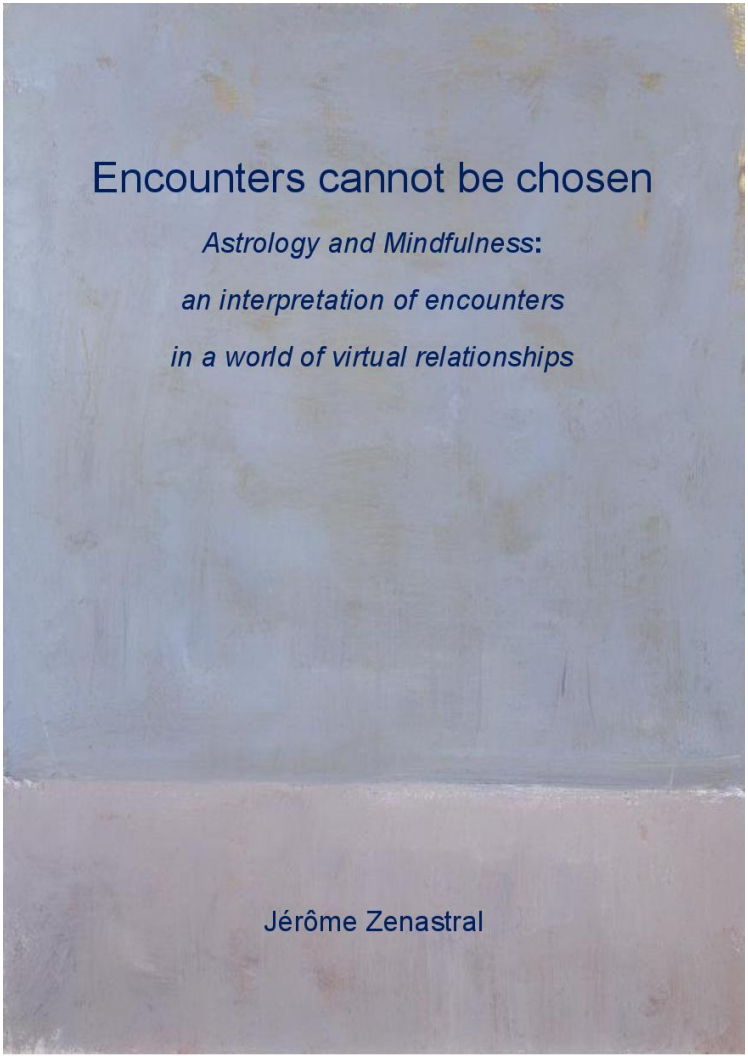
Encounters cannot be chosen
*Astrology and Mindfulness*:
*an interpretation of encounters*
*in a world of virtual relationships*
Jérôme Zenastral

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## Foreword

There are books that provide answers. And there are books that shift the question. This one belongs to the second category. At a time when meeting someone seems to be something that can be organised, facilitated and optimised, this book serves as a reminder of something simple, yet deeply forgotten: meeting someone is not the same as choosing. We live in a world where everything has become accessible, configurable and selectable. Love itself seems to fall into this logic. All one needs to do is define what one is looking for, refine one's criteria, and optimise one's choices to find the 'right' person. But this promise does not hold true. For despite the abundance of possibilities, despite the proliferation of contacts, something resists. A vague sensation, often difficult to put into words: that a genuine encounter cannot be captured by these mechanisms.

This book does not set itself against modernity. It rejects neither the tools nor the developments of our age. It does not seek to pit the past against the present, nor to propose a return to the past. It proposes something else. A shift in perspective. Instead of seeking how to meet, it questions what it really means to meet. Instead of optimising the relationship, it invites us to live it. Instead of multiplying possibilities, it brings us back to a single question: what really happens when two people enter into a relationship?

In this exploration, the author offers neither method, nor technique, nor model. It is not about learning to seduce, nor about understanding how to make a relationship work.

Nor is it about finding definitive answers. It is about returning to direct experience, to what is lived, to what eludes control.

This book lies at the intersection of several dimensions. It engages with astrology, not as a tool for prediction, but as a way of interpreting life. It draws on a mindfulness approach, which does not seek to transform experience, but to see it clearly. It also resonates with a contemporary shift, particularly noticeable among younger generations, who express a weariness with relationships that have become too intellectual, too filtered, too detached from reality. But beyond these dimensions, it touches on something universal: the encounter. Not as an exceptional event, but as an ever-present possibility. Not as a goal to be achieved, but as an experience to be recognised.

What this book highlights is an often-overlooked truth: encounter does not depend solely on what we do, but on how we are.

Being present. Being available. Being open to what is happening, without seeking to control it. It is in this space that something may emerge. A glance, a gesture, a sensation, a moment when the ordinary course of things seems to pause. The Greeks called this moment kairos. It cannot be forced. It must be recognised. And yet we must still respond to it. For this book is not merely about the encounter. It speaks of our ability not to let it slip by un . Not to close what is opening up. Not to let the mind interrupt what is being experienced. To dare, sometimes, to make a simple gesture, without guarantee, without

expectation. Perhaps that is where its strength lies. In that simplicity. In that return to the essential. In that invitation to leave behind mental constructs and return to direct experience.

This book won't tell you who to meet. It won't tell you how to love. But it might well help you recognise what, within you, is already open to connection. And to stop turning away from it.

## Introduction

We live in an age where everything seems accessible. In a matter of moments, it is possible to browse through hundreds of profiles, select according to one's preferences, refine one's criteria, discard what does not fit, and retain what seems suitable. Meeting someone then seems to become a matter of choice, of adjustment, of compatibility.

And yet. Never has it been so easy to make contact, and never has it been so difficult to actually meet someone. This paradox defines our era. It is particularly evident among the youngest generation, often referred to as Generation Z, who have grown up with these tools and now perceive their limitations. But beyond generational differences, a shared sense of weariness emerges: too many possibilities, too many comparisons, too many projections. And, ultimately, a persistent feeling: that of missing out on something essential.

Added to this is a more subtle, often silent atmosphere: a reserve, a hesitation, a difficulty in daring to engage with others. The fear of being misunderstood, misinterpreted, or of making an inappropriate gesture, can stifle the natural impulse to connect. Thus, beyond the tools, it is also our conditioning that influences the way we reach out to others. For an encounter is not something we choose. It is not the result of a selection, a calculation or a displayed compatibility. It does not arise from the sum of criteria met, nor from a theoretical match between two profiles.

An encounter simply happens. It arises in a particular, often unpredictable moment, when something opens up. A glance, a presence, a sensation—sometimes imperceptible, yet distinct enough to suspend the ordinary course of events. The Greeks called this moment kairos: the right moment, one that cannot be forced, but which is recognised.

Digital tools are based on a mental organisation of the relationship. They sort, classify, and prioritise. They draw on functions of selection, analysis, and projection. They respond to a need for control, security, and predictability. But real encounters lie outside this framework. They engage the body, feelings, energy and presence. They cannot be reduced to categories. They do not conform to expectations. They may even contradict what we thought we were looking for. How often do we believe we want a certain type of person, only to be moved by someone who does not meet our criteria at all?

This discrepancy reveals something essential: what we seek mentally is not always what truly moves us. This is precisely where this book comes in. It is not about learning how to seduce, nor about understanding how to make a relationship work. Nor is it about proposing a method for ‘finding the right person’.

This book offers a different perspective. A perspective that views meeting someone as a living experience, rather than a goal to be achieved. A perspective that puts the focus back on the “ ” that is lived, rather than what is projected.

A perspective that recognises that a relationship is not there to fill a void, but to reveal what is already present.

Meeting someone, as discussed here, is not limited to a framework, a role or an identity. It concerns the universal experience of connection, beyond categories and definitions.

From this perspective, astrology offers a unique insight. Not as a tool for prediction or fixed compatibility, but as an interpretation of the forces at play. The planets do not describe character traits, but dynamics. They show how desire, emotion, thought and commitment are expressed and interact within the encounter. Synastry, in this sense, does not say whether two people are made for one another. It highlights what flows between them, what harmonises, what resists, and what calls for awareness.

But beyond astrology itself, this book is rooted in a mindfulness approach. It is not about changing what is being experienced, nor about fixing a relationship, nor about achieving an ideal. It is about being present with the experience as it unfolds. About seeing expectations, fears and projections clearly. To recognise moments of openness, without seeking to control them. For the real challenge is not to bring about the encounter. It is not to miss it when it presents itself.

This is where another essential dimension comes into play: the ability to respond to the kairos. For even when the right moment appears, it is not always followed by action.

Doubt, fear, conditioning and habits can close off what had opened up.

Thus, this book also explores this simple yet decisive question: are we open to the encounter?

Open, not in the sense of actively seeking, but in the sense of being present, open-minded, and attentive to what is unfolding. Open to stepping outside patterns, expectations, and assigned roles. Open to responding to an impulse, without guarantees, without objectives, without strategy.

In a world where everything seems to be programmable, optimised and predictable, the encounter remains a realm of uncertainty. And that is precisely what makes it so rich.

**Encounter does not arise from criteria. It springs from presence.**

## Choosing love

At first glance, everything seems simple. Today, meeting someone seems to be a matter of choice. All one needs to do is know what one wants, set precise criteria, and then select the person who best fits them. This logic fits perfectly with our times, where everything can be compared, evaluated and optimised. Love is no exception to this trend. It becomes an object of selection, almost a product that we tailor to our expectations.

But this approach is based on an illusion. For choosing love implies that we know, in advance, what is good for us. It implies that our desires are clear, that our expectations are fair, that our criteria truly reflect what suits us. Yet what we formulate in our minds is often the result of our habits, our past experiences, our fears or our projections. What we believe we want is not always what touches us deeply.

The accumulation of criteria is a case in point. The more precisely we define what we are looking for — appearance, age, lifestyle, interests — the more we feel we are getting closer to the ‘right’ person. Yet this accumulation often has the opposite effect. It confines the encounter within a rigid framework, reduces the other person to a list of characteristics and limits our capacity to be surprised.

In reality, these criteria are reassuring. They give the impression of being in control of the process, of avoiding mistakes, of protecting oneself from disappointment. They

allow one to maintain a certain distance, to avoid facing the unknown head-on. For behind the desire to choose often lies another dynamic: fear. The fear of making a mistake, the fear of suffering, the fear of committing to someone who doesn't meet our expectations. This fear leads to a desire to safeguard the encounter before it has even taken place. It drives us to anticipate, to control, to filter. It transforms a spontaneous impulse into a considered decision, sometimes one that is overthought.

But a meeting does not happen within this framework. It does not arise from a list of criteria, nor from theoretical compatibility. It emerges in a space where the unexpected is still possible. It requires openness, a willingness to embrace the unforeseen. It may even go against what we thought we wanted. How often does a person touch us when they in no way match our initial expectations? How often does the obvious emerge where we hadn't envisaged it?

To choose love, then, is to try to fix what is, by nature, fluid. It is to attempt to define in advance an experience that can only be lived in the moment. It is to replace the encounter with a projection, the living with a representation. This does not mean we must abandon all discernment. It is not a question of denying what we feel, nor of ignoring our needs. But it is a question of recognising that true connection does not lie in the initial choice. It reveals itself in the experience itself, in what is lived in contact with the other.

So, rather than trying to choose the right person, perhaps it is a matter of making room for the encounter. Not by abandoning all sense of awareness, but by letting go of the illusion of control. By accepting that the unexpected is part of the process. By recognising that what truly moves us is not decided in advance. For it is not by choosing that we meet. It is by being open to what happens.

## Dating sites: a filter, not a meeting

Dating sites have established themselves as a natural extension of our contemporary way of forming relationships. They offer immediate accessibility, a diversity of profiles and a speed of contact that did not exist before. With just a few clicks, it becomes possible to browse through a large number of people, initiate exchanges and multiply the possibilities. At first glance, these tools seem to facilitate meeting people. They allow users to specify their expectations, express their preferences and search for compatibility. Each profile becomes a self-presentation, organised around criteria: age, circumstances, interests, values and lifestyle. The other person then appears through these stated elements, as a configuration that can be compared, analysed and evaluated. But this approach is based on a particular logic: that of the filter.

Dating sites do not bring two people together in their lived reality. They offer a selection based on information. They organise the encounter through categories, matches and supposed affinities. They provide access to a representation of the other person, but not to their presence.

From this perspective, the relationship is first approached by the mind. It forms part of a process of sorting, choosing and projecting. This mechanism corresponds to a mental organisation of the encounter, which, in astrological terms, one might associate with the principles of Mercury and Saturn. Mercury analyses, compares and classifies. Saturn

structures, defines and frames. Together, they contribute to a form of rationalisation of the bond. This is not a problem in itself. These functions have their uses. They enable us to find our bearings, formulate expectations and set boundaries. But when they take over entirely, they reduce the encounter to a set of interpreted data.

Yet the real encounter does not take place at this level. It does not arise from a correspondence between pieces of information. It does not depend solely on common ground, nor on apparent compatibility. It involves dimensions that lie entirely beyond these filters.

The body, first and foremost. The way one is present, holds oneself, looks, moves. What one perceives in the other without being able to put it into words. This physical dimension is absent from digital exchanges, or at least, it can only appear there in a very limited way.

Then there is the feeling. What happens internally when we come into contact with another person. A sense of openness, of fluidity, or, conversely, a sense of reserve, tension, or distance. This feeling cannot be deduced from a profile. It cannot be calculated. It is discovered through experience.

Finally, presence. Something more all-encompassing, more subtle, which cannot be reduced to either appearance or words. A quality of being that manifests itself in the moment, in the way the other person is simply there.
These dimensions cannot be filtered or anticipated. They are revealed only in the encounter itself. This is why dating

sites can create confusion. They give the impression that the relationship can be prepared, optimised, and secured in advance. They suggest that if the criteria are met, the encounter will take place. But in reality, they merely bring profiles together. They create a possibility, an opportunity. They do not produce the encounter. That depends on something else: a moment, an inner state, a readiness. It arises when filters give way to direct experience, when we leave the realm of projection to enter that of lived experience.

Thus, dating sites are neither to be rejected nor idealised. They can facilitate initial contact, open up a space for exchange, and enable connections to be made. But they remain what they are: filters. And a meeting does not pass through a filter. It begins where there are no longer any.

## The tick boxes

In the logic of dating sites, everything seems to be defined in advance. Preferences become criteria, expectations turn into categories, and the person one is looking for takes the form of a list of tick boxes. Age, height, appearance, interests, lifestyle, values, plans… each element is isolated, identified, and then incorporated into a selection system. This approach to dating is based on simplification. It reduces the other person to a series of characteristics. It transforms a living presence into a structured description. What, in reality, is fluid, nuanced, and sometimes contradictory, becomes here fixed, ordered, and categorised. The other person is no longer perceived as a whole, but through separate elements that can be compared with one another. This reduction is not insignificant. It profoundly alters the way we form relationships. It accustoms us to viewing the other person as a set of criteria to be validated or rejected. It creates a distance, an additional filter between what is perceived and what is actually experienced. Through these tick boxes, a fantasy also takes shape: that of the ideal match. The idea that there might be a person who perfectly matches our expectations. Someone who would fulfil all the conditions, who would adapt effortlessly to our preferences, who would avoid disagreements, tensions and the unexpected. This fantasy is appealing because it promises a relationship without friction, without uncertainty, almost effortless. But it is based on an illusion. For a real encounter never fits a perfect mould. It involves differences, adjustments, and un d areas of the unknown. It brings together two experiences, two

sensibilities, two dynamics that cannot be fully anticipated. Seeking perfection through criteria amounts to avoiding precisely what makes a relationship rich. As criteria accumulate, another consequence emerges: choice fatigue. The more possibilities there are, the more difficult the selection becomes. Each profile is compared with others; every potential encounter is weighed against what might exist elsewhere. One's gaze shifts constantly, as if there were always a more suitable option, a more coherent one, closer to the ideal sought. This dynamic creates a form of permanent dissatisfaction. Nothing ever seems quite enough, since other possibilities remain available. Attention becomes scattered, presence wanes, and the encounter itself becomes secondary to the search. It is no longer the relationship that matters, but the possibility of finding a better one.

Thus, the tick boxes, whilst seeking to facilitate the encounter, paradoxically end up distancing it. They confine the other to a representation, feed the illusion of a perfect choice and maintain instability in one's attention. They keep the relationship in a mental space, where everything can be compared, but where nothing can truly be experienced. For what truly moves us cannot be ticked off a list. It is recognised, in an instant, outside any selection grid. And that is precisely where the connection begins.

## The profile is not the person

On dating sites, it all starts with a profile. A few photos, a description, selected, organised and presented information. The profile becomes the first gateway to the other person. It gives an impression, an image, an idea of what the person is or might be.

But a profile is merely a representation. It does not show the person as they are in their lived reality. It shows what they choose to present, what they think is important, what they wish to highlight. It is a construction, conscious or otherwise, that responds to an expectation: that of being perceived in a certain way.

There is therefore, from the outset, a gap. A gap between the description and the presence. The description is made up of words, images, defined elements. It is structured, organised, sometimes thoughtful, sometimes idealised. It may be sincere, but it remains an attempt to express oneself, to summarise oneself, to make oneself understandable through signs.

Presence, on the other hand, cannot be described. It is perceived in the moment, in the way of being there, in a quality that is difficult to grasp but immediately recognisable. It does not depend solely on what is said, but on the way in which it is experienced. It cannot be reduced to mere information; it manifests itself in experience.

In the same way, there is a difference between the image and experience. Photographs show an appearance, a

frame, a frozen moment. They may be faithful or flattering, natural or staged. They capture a form, but they do not convey the movement, the gaze, the manner of bearing oneself, or the energy that emanates in a real interaction.

The experience, on the other hand, encompasses all of this. It includes the body, the voice, the rhythm, the silences, the reactions. It reveals nuances that cannot be anticipated. It transforms an image into a relationship, a projection into a lived experience. This transition from image to experience is often decisive.

Sometimes two profiles seem to match perfectly, yet the actual meeting produces no spark. Conversely, a person who did not meet initial expectations may feel like a perfect match from the outset. This discrepancy is not a system error. It simply shows that the encounter does not take place at the level of representation.

Finally, there is a difference between the mind and lived experience. The mind interprets, analyses, compares. It constructs an image of the other person based on the available information. It projects expectations, anticipates scenarios, imagines what the relationship might be like. This process is natural, but it remains limited to what is known or assumed.

Experience, on the other hand, does not pass through these filters. It manifests itself directly, without interpretation. It is felt, sometimes immediately, without justification. It

does not depend on what one thinks of the other person, but on what one feels in their presence.

Thus, a profile provides a clue, but it says nothing of the essential. It may open a door, but it does not constitute the encounter itself. It may spark an interest, but it does not guarantee a connection. It belongs to the realm of representation, whereas the encounter belongs to the realm of experience. Confusing the two is like looking for a relationship where there isn’t one. Because a person is not defined by their profile alone. They are revealed through lived experience, beyond what is shown, beyond what is thought. And it is in this space that a genuine connection can truly emerge.

## The paradox: mechanical vs living

As digital tools become more sophisticated, meeting someone seems to be governed by an increasingly controlled logic. Profiles are sorted, preferences refined, matches optimised. Every effort is made to reduce uncertainty, increase the likelihood of compatibility, and improve the efficiency of matchmaking.

This process is based on a precise mechanism. It involves organising, classifying and matching elements according to defined criteria. Every piece of data is taken into account, compared and integrated into a system designed to produce the best possible matches. Within this framework, meeting someone becomes the result of processing, calculation and gradual optimisation.

This approach meets a perfectly understandable expectation: that of simplifying, speeding up and ensuring security. But at the same time, it introduces a paradox. For the more organised the encounter is, the further it moves away from what makes it possible. By seeking to optimise matches, we reduce the role of chance. We gradually eliminate the unforeseen, the unexpected, everything that does not fit within the established criteria. We steer choices towards what is already known, already validated, already in line with identified preferences. Yet a genuine encounter does not occur within this framework. It does not follow a logic of optimisation. It does not necessarily meet coherent criteria. It can arise where nothing foreshadowed it, between two people who, on the surface, were not destined to cross paths. It does not depend sol ly

on common ground, but on a more subtle, often unpredictable resonance.

To reduce chance is also to reduce the possibility of this emergence. Chance, in this context, does not refer to a meaningless random event. It refers to that space where something can appear without having been anticipated. A space where the usual reference points are no longer sufficient, where the mind can no longer organise everything. It is precisely in this space that the encounter can take place.

By seeking to control everything, we limit this space. We replace openness with selection, availability with anticipation, experience with projection. The relationship then becomes the extension of a system, rather than the expression of a living moment. For there is a dimension to the encounter that eludes all mechanics. A dimension that can be neither calculated, nor predicted, nor reproduced. Something that manifests itself in the moment, in the quality of presence, in a form of self-evidence that cannot be explained. This dimension does not depend on the number of matches, nor on the precision of the criteria. It depends on a state of being, on availability, on an openness to what presents itself.

This is where the living lies. The living cannot be fully organised. It includes variations, the unexpected, constant adjustments. It does not follow a fixed pattern. It unfolds in a movement, in an interaction that cannot be entirely controlled.

Thus, the encounter lies at the boundary between these two dynamics. On the one hand, a mechanism that seeks to structure, optimise and secure. On the other, a living reality that eludes, that surprises, that cannot be reduced to a system. The paradox is not having to choose between the two. It lies in recognising that mechanics can prepare a framework, but cannot produce the living. It can bring people together, but it cannot create the encounter. It can organise possibilities, but it cannot bring forth what does not depend on it. For what moves us, what opens us up, what connects us, cannot be programmed. It emerges when the conditions are right, but above all when control is relaxed. And it is in this space, between what is organised and what eludes us, that the encounter can truly take place.

## Desire (Mars)

In every encounter, there is an initial movement. A surge, sometimes subtle, sometimes obvious, that draws one towards the other. This movement does not necessarily involve reflection. It appears before any analysis, before any comparison. It manifests as an impulse, an attraction, an interest that cannot always be explained.

In astrology, this impulse is symbolised by Mars. Here, Mars does not correspond to an image of strength or conquest, but to a more fundamental dynamic: that of desire in motion. It represents what drives us to move towards, to enter into a relationship, to bridge a distance. Without this impulse, no encounter is possible.

But this desire can take two very different forms. On the one hand, there is genuine impulse. The kind that arises in the moment, without warning. It does not depend on reasoning or on expectations. It manifests itself directly, as if it were self-evident. A person draws you in, without you knowing why. There is something that calls out, that sets things in motion, without passing through the filter of the mind. This impulse is simple. It does not seek to justify what it feels. It does not rely on criteria. It does not compare. It does not calculate the consequences. It is there, in its spontaneity, in its freshness. It is not yet burdened by expectations or fears. It is an openness towards the other, before any construction takes place. On the other side, there is projected desire. This does not arise directly from contact with the other, but from an image we form of them. It is based on expectations, ideas, scenarios. It is built on

what we think we want— —and on what we imagine is good for us. It can be fuelled by criteria, perceptions, and memories. This desire is more complex. It seeks reassurance and validation. It needs coherence and correspondence. It can be influenced by appearance, status, and supposed affinities. It projects itself into the future, anticipates a relationship, imagines possibilities. But it can also drift away from reality. For it is not based solely on what is experienced in the moment, but on a mental construct. It can persist even when the feeling is not present, or disappear when reality does not match the initial image.

Between these two forms of desire, there is sometimes a discrepancy. A person may meet all the criteria, yet fail to spark any real attraction. Conversely, someone who does not match the image one had formed may provoke an immediate attraction. This discrepancy is not an inconsistency. It simply reveals that desire does not exist solely at the level of mental representations.

What truly attracts us is largely beyond our control. It is not always what we had anticipated. It is not always something we can explain. It can surprise, unsettle or destabilise us. But it is often there that the most authentic connection is found.

Recognising this genuine impulse requires a certain amount of attention. For it can quickly be overshadowed by the mind. Questions arise: “Is this reasonable?”, “Does this match what I’m looking for?”, “Does this person

really suit me ?". Little by little, the initial clarity can become diluted in analysis.

It is not a question of denying all forms of discernment. But it is a question of seeing that true desire does not arise from a construct. It appears, even before one has had time to think about it. It is a spontaneous movement, which can then be observed, understood, and integrated, but which is not a matter of choice.

Thus, in an encounter, Mars does not say what is right or wrong. It simply indicates where the impulse lies. And this impulse, when it is real, opens up a space. A space where the relationship can begin to exist, not based on what we imagine, but on what is actually being experienced.

## Security (Moon)

Where Mars drives a momentum towards the other, the Moon seeks to feel secure. It does not push to conquer or explore, but to draw closer, to connect, to find a space where one can settle.

In astrology, the Moon symbolises this fundamental need. It represents the way we feel, react emotionally, and seek comfort and stability. It is linked to memory, habits, and what is familiar to us. In an encounter, it expresses itself through a simple question: do I feel at ease with this person?

This feeling depends not only on who the other person is, but on what their presence evokes. There may be a sense of calm, of ease, as if the relationship naturally fits into something familiar. Conversely, there may be tension, a sense of restraint, a feeling of not quite fitting in. These reactions are not always rational. They sometimes arise without explanation, as an immediate response of the body and emotions. The need for security lies at the heart of this dynamic. In an encounter, each person carries within them a particular way of feeling secure. For some, this involves stability, regularity, a form of predictability. For others, it may be linked to intensity, emotional closeness, or a sense of being deeply understood. These needs are not always conscious, but they strongly influence the way the relationship develops. When this need is met, the relationship’ s to unfold more easily. It becomes possible to show oneself as one is, without excessive restraint. Trust gradually takes root. The bond is built gradually, in

a gentle or simple way that requires no particular effort. But when this need is not recognised or nurtured, tensions can arise. A person may arouse a strong desire, yet fail to provide a sense of security. Conversely, someone may be reassuring without sparking any particular passion. This discrepancy between Mars and the Moon is common. It shows that desire and attachment do not always point in the same direction.

Emotional feeling plays a central role here. It is not a matter of analysis, but of direct perception. A sensation of comfort or discomfort, of openness or closure. This feeling may be subtle, difficult to express, but it constitutes a valuable indication. It provides insight into how the relationship is experienced internally, beyond appearances and words.

However, this feeling can also be influenced by the past. As the Moon is linked to memory, it can reactivate old patterns. A person may seem familiar not because they are actually a good match, but because they evoke a previously known experience. This familiarity can be reassuring, even if it does not necessarily bring balance.

It is therefore important to distinguish between two levels. On the one hand, there is the genuine need for security, which allows the relationship of ‘ ’ to take root in a space of trust. On the other, there is the repetition of patterns, which can give a sense of comfort whilst reproducing past dynamics.

In a relationship, the Moon does not judge what is right or wrong. It reveals how things are experienced. It shows whether one can relax in the other's presence, whether one can be oneself, and whether one can be at ease in the relationship without feeling insecure. It reveals the intimate dimension of the bond – the aspect that is not always visible, but which profoundly shapes the quality of the relationship.

Thus, after the initial surge of desire, attachment raises another question: no longer "do I want to move towards this person?", but "can I be with them and feel safe?"

And it is in the balance between these two dimensions that the relationship can begin to take root in reality.

## Love (Venus)

After the surge of desire and the search for emotional security, another dimension emerges in the relationship: that of the bond itself, of the way two people come together, recognise one another and share something in common. This dimension is symbolised, in astrology, by Venus.

Venus is not solely about love in the idealised sense of the word. It represents the way we form relationships, the way we give and receive, and the way we appreciate the other person's presence. It is linked to sensitivity, harmony and the pleasure of being together.

When people meet, it raises a fundamental question: how is the bond experienced?

Even before any concrete relationship begins, everyone carries within them an emotional ideal. A way of imagining love, of feeling it, of desiring it. This ideal may or may not be conscious. It is shaped by our history, our experiences, and our aspirations. It influences the way we perceive the other person and how we commit to the relationship.

This ideal can be a source of inspiration, but also of disconnect. It can draw us towards people who fit a certain image or expectation, without necessarily matching a real-life experience of the bond. It can also create implicit expectations: to be understood in a certain way, to be treated in a certain way, to receive a specific form of

attention, to experience a relationship that matches what one imagines love to be.

But love is not limited to this ideal. It is discovered through the experience of the relationship. This experience does not lie in what we project, but in what is actually lived between two people. It manifests itself in the way each person feels in the other's presence, in the quality of their interactions, and in the ease or difficulty of sharing. The experience of connection can confirm or contradict the initial ideal. A person may perfectly match what we thought we wanted, and yet the connection remains fragile, lifeless, or unbalanced. Conversely, a relationship may develop unexpectedly, beyond expectations, and reveal a deeper, more authentic quality of interaction. What matters then is no longer what we imagined, but what is actually experienced. In this experience, the balance between giving and receiving is essential. When the bond flows freely, each person can express who they are, without undue effort or constant restraint. There is a form of reciprocity, a natural flow. The pleasure of being together depends not solely on a fulfilled expectation, but on a shared presence.

But this balance is not always immediate. There may be disagreements, differences in the way we love, give and receive. These differences are not necessarily obstacles. They may reveal adjustments to be made, a deeper understanding of the other and of oneself.

Love, in this sense, is not a perfect match. It is an evolving experience, a dynamic that is built, transformed and

adjusted. It cannot be reduced to an image or an expectation. It reveals itself in the way the bond unfolds over time.

Thus, Venus does not dictate what love should be. It shows how it is lived. It highlights the quality of the bond, the way in which each person relates, shares, and opens up to the other. It reveals what makes the relationship pleasant and harmonious, or, conversely, what requires particular attention.

After desire and security, she introduces a new dimension: no longer simply reaching out or feeling confident, but **being together in a meaningful bond**.

And it is in this experience of connection that the relationship begins to take on a deeper, more lasting, more vibrant form.

## Illusion (Neptune)

In an encounter, not everything relates to what is actually perceived. A significant part of what is experienced belongs to another, more diffuse, more subtle realm: that of the imagination, expectations and projections. This dimension is symbolised, in astrology, by Neptune.

Neptune does not rely on specific facts or defined criteria. It operates in a space where the boundaries are less clear, where reality blends with what we hope for, what we think we see, and what we feel in an indistinct way. It opens the door to a form of idealisation, sometimes inspiring, sometimes deceptive.

In an encounter, this dynamic can emerge very early on. Even before we really get to know the other person, an image forms. Based on a few elements—a glance, some words, an attitude—the mind fills in the gaps. It imagines, anticipates and projects a possible story. The other person then becomes, in part, what we perceive, but also what we construct internally.

This projection is not necessarily conscious. It can give the impression of something obvious, of a special connection, as if something profound were already there. But this impression may rest more on what we project than on what is actually shared. Illusions and expectations often arise from this process. Illusion does not mean that there is nothing real. It indicates that part of our perception is influenced by what we wish to see. The other person may appear as matching an ideal, as perfectly fulfilling an

expectation, whereas this correspondence has not yet been verified through experience.

Expectations, for their part, shape the relationship. They define what we hope to receive, what we think we will experience, and what we imagine to be possible. They may be explicit or implicit, but they influence the way we interpret signs, gestures and words. They can amplify certain aspects, downplay others, and thus create a disconnect between what is actually experienced and what is expected.

In this context, the other person becomes partly imagined. They are no longer merely someone encountered in the moment, but also a figure onto whom desires, needs and ideals are projected. This image can be flattering, attractive and full of hope. It can give the impression of a relationship that is already established, even though it has not yet truly taken shape.

This discrepancy may remain subtle at first. As long as the projection is not confronted with reality, it can persist without difficulty. But as the relationship becomes clearer and interactions grow more concrete, differences emerge. The other person does not quite match what had been imagined. Certain behaviours come as a surprise; certain reactions are unsettling.

It is often at this point that the projection becomes visible. What seemed obvious can turn into a question of . What appeared smooth can reveal tensions. Not because the

relationship is false, but because it is beginning to emerge from the imagination and enter reality.

Neptune is not an obstacle in itself. It opens up a sensitive, intuitive, and sometimes deeply inspiring dimension. It allows us to perceive aspects of the relationship that are not immediately visible. It can provide access to a form of connection that goes beyond appearances. But for this dimension to remain alive, it must be accompanied by clarity.

Recognising projection does not mean rejecting it. It means seeing what, in the relationship, belongs to the imagination, and what stems from experience. It means accepting that the other person does not entirely match what one had perceived or hoped for, and discovering who they really are, beyond the images.

In the encounter, Neptune does not tell us what is true or false. It shows us what is felt, imagined, hoped for. And it is by navigating this dimension, without getting lost in it, that the relationship can move from image to reality, from ideal to experience, from projection to genuine encounter.

## Fear (Saturn)

In an encounter, not everything unfolds freely. Alongside the impulse, the feeling and the openness, there is another force, more discreet but just as present: that of restraint. A hesitation, a step back, an inner tension that slows the movement towards the other. This dynamic is symbolised, in astrology, by Saturn.

Saturn does not oppose the encounter on principle. It introduces a form of caution, of distance, which is sometimes necessary. It allows us to take our time, to observe, not to rush. It structures, it frames, it protects. But when it takes up too much space, it can become a hindrance.

This obstacle does not always manifest itself visibly. It may appear in the form of doubt: “Is this the right time?”, “Is it worth it?”, “Am I not in danger of making a mistake?”. It may result in excessive waiting, a difficulty in taking action, or a tendency to put off what could be experienced immediately.

Fear, in this context, is not limited to a one-off emotion. It is often rooted in memory. A past experience, a disappointment, or a hurt can leave a mark. This mark influences how the relationship is approached. It prompts us to protect ourselves, to avoid anything that might repeat a familiar pain.

Thus, restraint becomes a strategy. Not committing too quickly, not revealing oneself, not responding

immediately to an impulse. Keeping a distance, observing, analysing before acting. This attitude may seem reasonable, but it can also prevent the relationship from developing.

Inhibition then sets in. What was perceived — a glance, a moment, an opening — is not followed by action. The body feels, but the mind holds back. The impulse is there, but it finds no outlet. The moment passes without having been lived.

This process is often subtle. It is not a conscious refusal of the encounter, but a disconnect between what is felt and what is done. Attention shifts towards the risks, the possible consequences, the uncertainties. The immediate experience is replaced by a projection of what might happen.

An inner brake takes hold. It can take various forms: fear of rejection, fear of not being up to the task, fear of causing a disturbance, fear of losing an existing balance. These fears are not always clearly articulated, but they influence the way we engage with others.

In some cases, they may even prevent any encounter from taking place. Not through a lack of opportunity, but through a lack of action. The opportunities are there, the moments present themselves, but they are not acted upon. The connection is not formed, not because it is impossible, but because no attempt is made.

In this sense, Saturn does not block the encounter. It reveals the limits we carry within ourselves. These limits are not, in themselves, obstacles to be eliminated, but areas to be recognised. They indicate where fear lies, where trust is lacking, where experience is still conditioned by the past. Seeing them clearly allows us to stop suffering them unconsciously.

For the encounter does not require the absence of fear. It requires that we do not reduce ourselves to it. It is not a matter of forcing a way through, nor of ignoring what is felt. It is a matter of recognising that fear is part of the experience, without allowing that fear to decide in place of the impulse.

Thus, in the encounter, Saturn does not say “don’t go”.
It asks a question: what is holding you back?

And it is by observing this hesitation, without becoming trapped by it, that momentum can regain its place, and that the encounter can, once again, become possible.

## Presence

Beyond desire, attachment, love, projections and fears, there is an even more essential dimension to the encounter: presence.

Presence is not easily defined. It cannot be measured or fully described. It is based neither on criteria, nor on expectations, nor on mental constructs. It manifests itself in the moment, in a quality of being that depends not on what one thinks, but on the way one is present.

In an encounter, everything really begins at this level. Before words, before interpretations, there is a direct perception. Something happens, or does not happen. An openness, a sense of closeness, or, conversely, a distance, an absence of connection. This perception does not involve reasoning. It is experienced immediately.

The body plays a fundamental role here. It is the first to perceive. It picks up on information that the mind cannot always articulate. A posture, a way of moving, a rhythm, a breath. The body reacts, opening or closing, relaxing or tensing. It provides valuable insights into what is truly happening in the relationship. This bodily dimension is often underestimated. In a world where communication takes place mainly through words and images, the body can be relegated to the background. Yet it remains an essential anchor point. It links the encounter to a concrete, embodied, in- al experience that cannot be simulated or entirely controlled.

The gaze is another expression of this presence. It is not merely a matter of seeing the other, but of being seen. In a gaze, something may be recognised, confirmed, or, conversely, shut out. The gaze establishes a direct connection, without an intermediary. It reveals a quality of attention, a readiness, a way of being with the other. A gaze can contain more information than a long conversation. It can express openness, curiosity, kindness, or, conversely, distance, absence, or closure. It cannot be fully controlled. It reveals what is there, in the moment. And it is precisely in this moment that the encounter can take place. The moment is not a duration. It does not form part of a continuum. It is that point of presence where everything unfolds, where something may emerge. It does not depend on the past or the future. It cannot be prepared. It is lived.

In this moment, the mind can fall silent. Criteria, expectations and projections fade into the background. All that remains is what is there, immediately perceptible. A quality of presence, a sensation, a possible connection.

dds nothing to the encounter. It removes what prevents us from experiencing it. It removes the filters, the interpretations, the anticipations. It allows us to see the other as they are, and to see ourselves within the relationship. It does not guarantee that the encounter will take place, but it makes possible an accurate perception of what is being experienced. Without presence, the relationship remains at the level of the mind. With presence, it enters into the experience.

Thus, the encounter depends not solely on what happens between two people, but on the way in which each is present to what is happening. And it is in this quality of presence—simple, direct, without any particular effort—that the connection can emerge, not as a construct, but as something self-evident.

## The alchemy

In certain encounters, something happens immediately. Without explanation, without transition, without any particular effort. A sense of obviousness, of fluidity, as if the connection already existed, even before it had been formed. This experience is often described by a single word: chemistry.

Chemistry is not easily described. It is not based on precise criteria, nor on any identifiable logic. It does not depend solely on what is visible or measurable. It either happens, or it doesn't. And when it is there, it is recognised without needing to be justified.

What characterises this experience is precisely what cannot be explained.

Two people may seem to be a good match on paper, sharing common ground, values and interests, and yet nothing happens. Conversely, an unexpected encounter, with no apparent compatibility, can lead to an immediate connection.

This lack of explanation can be unsettling. The mind seeks to understand, to analyse, to find reasons. It asks: "Why this person?", "What creates this bond?", "Does it make sense?". But these questions often remain unanswered. Not because there is nothing to understand, but because the experience lies elsewhere.
The chemistry is palpable. It does not develop gradually. It does not wait for the right conditions to be met. It

manifests itself from the very first moments, in a shared sense of presence. Exchange becomes natural, silence is not awkward, closeness settles in effortlessly. This immediate sensation does not mean that the relationship is simple or without difficulty. It indicates that a bond exists, at a level that transcends the usual criteria. This bond may then unfold, transform, or encounter resistance. But its point of origin remains that initial recognition, difficult to define, yet deeply perceptible.

Chemistry does not depend solely on one person or the other. It arises from interaction. It is not an individual quality, but a relational dynamic. It occurs when two presences resonate in a particular way. This resonance cannot be forced, nor reproduced at will. It is beyond control.

It can be strong, intense, or, conversely, subtle, almost imperceptible. It can assert itself immediately, or reveal itself gradually. But when it is there, it alters the perception of the encounter.

It lends depth to the experience. An exchange becomes more than just a dialogue. A presence takes on meaning. The relationship takes on a dimension that goes beyond what is said or done. However, it is important not to confuse chemistry with a projection or an . Chemistry is not built on an image, nor on an expectation. It manifests itself in reality, in direct experience. It is not based on what we imagine, but on what we feel when we come into contact with the other person. It can coexist with projections, but it is not limited to them. It is an indication,

not a guarantee. It shows that a connection is possible, but it does not determine what happens next. A relationship may begin with strong chemistry and encounter difficulties. Another may develop without any immediate evidence and grow over time.

Thus, chemistry does not dictate what the relationship will be. It simply reveals that, at that moment, something is happening. Something that cannot be decided, that cannot be fully explained, but that is felt. And it is in this immediate, vivid experience that the encounter takes on a dimension that defies any attempt at definition.

## Irrational attraction

In some encounters, attraction manifests itself in a way that defies all logic. A person attracts us, even though they do not match what we thought we wanted. They do not meet the criteria, do not fit the image we had constructed, and yet something is there, undeniable.

This attraction can be surprising. It contradicts the mind, calls into question choices that seemed clear, and disrupts a coherence we thought was established. It is not easily explained, and that is precisely what makes it difficult to accept. For the mind works differently. It organises, it compares, it selects. It establishes benchmarks, preferences, priorities. It seeks to maintain a form of coherence between what we think we want and what we experience. When this coherence is called into question, tension arises.

“Why this person?”, “What do I see in them?”, “Does this make sense?”

These questions reflect a disconnect. A disconnect between what is felt and what is thought. The attraction is there, immediate, obvious, but it does not fit within the usual framework. It does not correspond to a pre-established logic. It defies criteria. This is what we might call an irrational attraction. Irrational, not because it is devoid of meaning, but because it cannot be explained by reason. It does not follow the rules of the mind. It is not built up from of identifiable elements. It appears directly, without any apparent justification. This form of attraction

can be unsettling. It can be embraced, acted upon, or, conversely, rejected, in the name of consistency. The mind may seek to contain it, to rationalise it, to fit it into a framework. It may also decide to dismiss it, on the pretext that it does not correspond to what is expected. But in doing so, it may miss something essential. For this attraction often indicates a level of resonance that bypasses the usual filters. It highlights a dimension of the encounter that eludes mental constructs. It reveals a sensitivity, an openness, a receptiveness to what cannot be anticipated. This does not mean that every irrational attraction must be followed indiscriminately. It is not a question of pitting feeling against the mind, nor of rejecting all forms of reflection. It is a question of recognising that the mind does not hold all the information. It perceives only part of what is at play in the encounter.

When the obvious contradicts the mind, two approaches are possible. The first is to cling to criteria, to seek to maintain coherence, to avoid what is unsettling. This approach may be reassuring, but it can also limit the experience. The second is to welcome what presents itself, without immediately seeking to understand or judge it. To observe what is unfolding, to let the relationship develop, without forcing it into a pre-existing framework. In this openness, irrational attraction can become a starting point. Not a certainty, but an invitation. An invitation to explore a dimension of the encounter that is not reduced to what we had anticipated. An invitation to discover the other in a different way, and to discover oneself in the process. For what truly attracts us does not always correspond to what

we think we want. And it is often when this realisation dawns, beyond all logic, that the encounter takes on an unexpected depth.

Thus, irrational attraction does not contradict the encounter. It reveals an essential dimension of it: the one that eludes control, the one that is not chosen, the one that is simply recognised.

## Fruitful tensions

In an encounter, not everything flows smoothly. There are moments of misalignment, misunderstandings, and differences that emerge from the very first exchanges. These tensions are often perceived as signs of incompatibility, as obstacles to the relationship.

Yet they are not necessarily negative. They can even be meaningful.

Tension arises when there is a difference in pace, perception or way of being. It reveals a gap between two experiences, two sensibilities, two ways of relating. This gap may create a difficulty, but it can also open up a space for discovery.

What is often referred to as ‘incompatibility’ is based on an implicit expectation: that of an immediate connection. The idea that the relationship should be simple, effortless, and obvious from the outset. That perspectives should align, and reactions should harmonise naturally. When this is not the case, a form of resistance emerges, as if the relationship were not working. But this expectation can be limiting. For it immediately excludes anything that does not correspond to what is familiar. It reduces the relationship to conformity, whereas a relationship often involves confronting the unexpected.

Apparent incompatibilities can then be reconsidered. They do not necessarily mean that the relationship is impossible. They indicate that there is a difference to be

acknowledged. This difference can be uncomfortable, as it falls outside the usual parameters. It may require an adjustment, or special attention. But it can also enrich the relationship. In this dynamic, opposites play a particular role. Two people may function in very different ways: one more spontaneous, the other more thoughtful; one more expressive, the other more reserved; one action-oriented, the other observant. These differences may create tensions, but they can also complement what, in one or the other, is not immediately accessible.

The dynamic of opposites does not involve erasing differences. It involves allowing them to coexist. When this coexistence is possible, the relationship becomes a space of dynamic equilibrium. Each person remains true to themselves, whilst engaging with a different way of being. It is neither a merger nor a standardisation. It is a living interaction, where differences contribute to the richness of the bond.

However, this dynamic requires a certain openness. If tension is immediately rejected, if it is interpreted as a sign of failure, it cannot be explored. It becomes a breaking point, rather than a space for transformation. Conversely, if it is recognised, observed and welcomed without being immediately judged, it can reveal aspects of oneself. For tension does not come solely from the other person. It brings to light, through the act of relating, what within oneself reacts, resists, opens up or closes off. It then becomes a valuable indication, not of the validity of the relationship, but of what is at play in the experience. This does not mean that all tensions must be maintained. Some

differences may be too great, some gaps too difficult to bridge. It is not a question of forcing a relationship in the name of a principle. It is a question of seeing what the tension reveals, before concluding that it prevents the encounter.

Thus, tensions are not errors in the process. They are part of the encounter. They indicate that something is happening, that two dynamics are interacting, sometimes in unexpected ways. They invite us to move beyond the idea of perfect compatibility, to enter into a more vibrant, more nuanced relationship.

From this perspective, tension becomes fruitful. Not because it is pleasant, but because it opens up a space. A space where the relationship can transform, adjust and evolve. A space where the other person is recognised not only for what is similar, but also for what is different. And it is in this ability to embrace differences, without immediately seeking to resolve or avoid them, that the encounter can take on a deeper, more real, more vibrant dimension.

## Relationships that transform (Pluto)

Some encounters do not leave one unscathed.

They are not content merely to be pleasant, smooth or reassuring. They touch on something deeper, more intense, sometimes difficult to put into words. They set in motion forces that go beyond simple exchange, as if the relationship were revealing inner areas hitherto inaccessible.

In astrology, this dynamic is symbolised by Pluto.

Pluto does not correspond to a light-hearted relationship. It introduces intensity, depth, and a confrontation with what is buried, unconscious, and sometimes uncomfortable. This is not a superficial tension, but a movement that acts at a deep level.

In this type of encounter, the attraction can be strong, almost magnetic. There may be a sense of inevitability, but also a difficulty in maintaining distance. The relationship seems to mobilise a particular energy that leaves no one indifferent. It can fascinate and attract, but also destabilise.

This intensity is not always easy to cope with. It can bring strong emotions to the surface: attachment, fear, jealousy, a need for control, vulnerability. It highlights aspects of oneself that are not always visible in more peaceful relationships. What had remained in the background suddenly becomes very present.

In this context, the relationship acts as a catalyst. It does not create these elements; it brings them to the fore. It reveals areas of resistance, defence mechanisms, and old wounds. It confronts us with what, within ourselves, demands to be seen.

It is in this sense that these relationships are transformative. They are not limited to an exchange between two people. They set in motion an inner process. They invite us to observe, understand and integrate aspects of ourselves that were previously largely unconscious.

This transformation does not always happen comfortably. It may involve phases of tension, self-doubt and imbalance. It may lead to re-evaluating certain certainties, letting go of familiar points of reference, and going through moments of emotional intensity.

But it can also open up a new space. A space where the relationship is no longer limited to a search for comfort or mutual understanding. A space where we discover ourselves in a new light, where we gain a deeper understanding of our own inner workings.

From this perspective, a relationship is no longer merely a source of satisfaction. It becomes a space for transformation. This does not mean that all relationships must be experienced with such intensity. Some encounters serve a different, lighter, more stabilising purpose. But when this Plutonian dimension is present, it cannot be ignored. It demands particular attention— —and the

ability to remain fully present in the experience, even when it is uncomfortable.

It is also important not to confuse transformation with excessive attachment. Intensity does not justify everything. A relationship can be strong and yet not be right. Transformation does not lie in staying at all costs, but in the ability to see what the relationship reveals, to gain an understanding from it, and to integrate what presents itself.

Thus, a transformative relationship is not measured solely by its duration. It is measured by what it allows us to see, understand and integrate. In this encounter, Pluto does not say whether the relationship is good or bad. It indicates that it has a profound effect. It shows that beyond the visible bond, a process is underway. A process that can lead to confronting oneself, to overcoming certain limits, to transforming one's way of being in a relationship. And it is in this journey—sometimes intense, sometimes unsettling—that the encounter can become a true passage. A passage towards a broader awareness of oneself and of the bond. A passage where the relationship is no longer merely experienced, but integrated.

## Kairos: the right moment

At the heart of the encounter lies a particular moment, difficult to predict, impossible to replicate at will. A moment when something opens up, without us knowing exactly why. The Greeks called this moment *kairos*: the right moment.

Kairos is not a chosen moment. It cannot be planned, decided upon or brought about. It simply appears, sometimes in a very simple, almost imperceptible way. A glance is exchanged, a presence is revealed, a sensation arises. Nothing extraordinary on the surface, and yet something changes.

What characterises this moment is openness. An openness in perception, in feeling, in the way of relating. For a brief moment, the usual filters seem to fade. The mind, with its criteria, expectations and projections, recedes into the background. There is simply what is being experienced, in the here and now.

This openness does not depend on any particular context. It can occur anywhere: in a familiar place, in a public space, in an ordinary situation. It does not require ideal conditions. It arises wherever it can, when something, within oneself and within the other, is present.

Kairos is not a spectacular event. It does not always make itself known in an obvious way. It can be discreet, almost silent. But it is recognisable by th —the quality of presence it creates. A particular attentiveness, a sense of

obviousness, as if the moment were taking on a different density.

This moment does not last. It does not belong to linear time. It cannot be measured in terms of duration. It appears, then disappears. It may be followed by an exchange, a gesture, a word, or, on the contrary, leave no visible trace. But it existed, as a possibility. And that is precisely where its uniqueness lies. Kairos guarantees nothing. It does not ensure that a relationship will develop. It does not indicate that the encounter will continue. It opens up a space, but it does not determine what will happen within it. It offers a possibility, without fixing the outcome.

What distinguishes it from an ordinary moment is that it does not occur voluntarily. One cannot decide that it will appear. One cannot create it out of intention. Any attempt to provoke it transforms it into something else. It eludes will, planning and anticipation. It may be awaited, hoped for or sought after, but it does not respond to such expectations. It arises when the conditions are right, but these conditions are not merely external. They also depend on an inner state, a readiness, and an ability to be present without seeking to control what is happening.

Thus, kairos introduces a particular dimension to the encounter. It reminds us that not everything depends on what we do, nor on what we decide. It highlights an element of the unknown, of the unpredictable, which cannot be reduced to logic. In a world where everything tends to be organised, planned, optimised, kairos

reintroduces the living. It reminds us that an encounter cannot be manufactured. It happens, in a moment that cannot be repeated, in an opening that cannot be commanded. And it is in recognising this moment, without seeking to grasp it or prolong it at all costs, that the encounter can begin to exist in a different way. No longer as a goal to be achieved, but as a possibility to be welcomed.

## Kairos cannot be scheduled

In a modern mindset, everything tends to be organised, anticipated, optimised. The encounter is no exception to this trend. It is often viewed as a process that can be controlled: choosing the right criteria, making oneself available at the right moment, multiplying opportunities, creating favourable conditions.

This approach is based on an implicit idea: that the encounter could be triggered deliberately.

But kairos defies this logic.

It does not stem from any intention or strategy. It does not happen simply because we have decided it should. It does not depend on a sequence of actions carried out correctly. It emerges outside this framework, sometimes at the wrong moment, often where we least expect it.

The illusion of bringing about an encounter is based on a misunderstanding. It assumes that we can create something which, in reality, does not depend on us. It confuses the act of establishing a connection with the encounter itself. It suggests that increasing the number of contacts raises the likelihood of experiencing a meaningful moment.

But the encounter cannot be reduced to a probability. It is not the result of a number, nor of repetition. It does not emerge simply because we have tried enough times. It

appears in a particular moment, which cannot be reproduced or guaranteed.
The emergence of kairos is unpredictable. It does not follow a logical progression. It can occur at the most unexpected moment, in an ordinary situation, without any particular preparation. It does not stem from an effort, but from an openness. An openness that is not decided upon, but which can be recognised.

This unpredictability can be unsettling. It challenges the idea that everything can be controlled. It confronts us with a form of uncertainty, with an element of the unknown that cannot be reduced. But it is also what makes the encounter come alive. It gives it a dimension that defies any mechanical process.

In this process, the body plays an essential role. It perceives before the mind does. Before words appear, before criteria are assessed, something is felt. A sensation, an openness, an attraction, sometimes very subtle. The body picks up on a holistic piece of information that does not go through analysis.

The mind then steps in. It seeks to understand, to interpret, to make sense of what is happening. It asks questions, compares with familiar reference points, and attempts to give meaning to the experience. But at this stage, it comes later.

It does not create the moment. It observes it, sometimes comments on it, sometimes disrupts it. When the mind takes over too quickly, it can alter the initial perception. It

introduces doubts, expectations, projections. It seeks to fit what has happened into a logical framework. In doing so, it may distance the direct experience from itself, from what has actually manifested. This does not mean that the mind must be excluded. It has its place in understanding, in integrating what is being experienced. But it cannot be the source of the encounter. It cannot bring about the kairos, nor determine its appearance.

To recognise that kairos cannot be planned is to accept a limit. A limit that is not a lack, but an opening. An opening to that which does not depend on the will, to that which eludes control, to that which gives itself in the moment. In this recognition, the encounter regains its living dimension. It is no longer a goal to be achieved, nor a result to be produced. It becomes a possibility, which may or may not arise, regardless of the efforts made. And it is precisely in this lack of control that its value lies. For what cannot be planned does not repeat itself either. It is simply experienced when it presents itself. And it is in this openness to what arises, without seeking to provoke it, that the encounter can truly take place.

## Chronos and kairos

In an encounter, two dimensions of time coexist, often without being distinguished. On the one hand, there is measured time, which flows linearly, divided into successive moments, which can be organised, planned and optimised. The Greeks called this *chronos*. On the other, there is the right moment, the one that cannot be measured, that cannot be predicted, that arises unpredictably. This is *kairos*.

These two dimensions are not opposed, but they do not function in the same way. Chronos corresponds to the framework within which a meeting can take place. It structures, it organises, it makes connection possible. It allows us to arrange a meeting, to exchange messages at a given time, to make ourselves available. In the context of dating sites, it is particularly prominent: browsing profiles, exchanging messages, planning a meeting. All of this falls under measured time.

This framework has its uses. It facilitates contact, creates opportunities, and enables the transition from a virtual exchange to a real-life meeting. It provides form, structure and rhythm. Without it, certain meetings might never take place.

But this framework does not produce kairos. It may precede it, accompany it, contain it, but it cannot generate it. One can exchange messages for days, meet several times, without the right moment ever arising. Conversely,

it can arise very quickly, sometimes from the very first moments, without any warning.

Kairos does not depend on the time spent. It depends on the quality of presence.

In an exchange, two people may be physically present but inwardly absent. Preoccupied by their thoughts, their expectations, their projections. In such cases, even if the setting is favourable, even if the conditions seem right, nothing really happens.

Conversely, a brief, almost insignificant moment can become a moment of encounter. Not because it is long, nor because it has been prepared, but because it is lived to the full. Because, at that moment, attention is there, presence is there, and something can emerge.

The quality of presence transforms time. It gives a particular depth to a moment, regardless of its duration. It allows us to move from chronos to kairos, from measured time to lived moments. It does not alter the setting, but the way in which that setting is inhabited.

From this perspective, the role of the framework — and in particular that of digital tools — can be reconsidered. The internet creates possibilities, connections and exchanges. It belongs to chronos. It structures the time of the encounter and organises its stages. But it does not replace physical presence. It does not guarantee that the right moment will arise. It can bring people closer together, but

it cannot make them meet in person. Confusion arises when we expect the framework to produce life itself.

When we think that increasing exchanges, prolonging discussions, and refining connections will necessarily lead to an encounter. This expectation is based on a logic of continuity, whereas kairos involves a rupture. It does not lie in duration, but in the moment.

Recognising this distinction allows us to reposition the encounter. It does not depend solely on the time invested, nor on the quality of the framework. It depends on the way in which that time is lived, on the presence engaged within it. Chronos may prepare, but only kairos reveals.

Thus, the encounter is situated neither within the setting alone, nor outside it. It emerges within that setting, when presence finds its place there. And it is in this interplay between measured time and the right moment, between organisation and openness, that the encounter can truly exist.

## Kairos in a digital world

At first glance, the digital world seems far removed from the experience of kairos. Exchanges are mediated, profiles are structured, interactions are filtered. Everything passes through a screen, through carefully chosen words, through selected images. In this context, the encounter appears organised, controlled, almost artificial.

The question then arises: can kairos occur online?

The answer is not immediately obvious.

If we consider that kairos cannot be scheduled, that it does not depend on criteria or matches, it seems difficult to associate it with an environment based on selection and optimisation. The digital world organises, classifies, brings people together. It falls within the realm of chronos, of framework, of structure.

And yet, kairos is not excluded from this space. It can appear, but not in the way one might expect. It does not arise because profiles match, nor because criteria align. It does not depend on the quality of a description, nor on the relevance of an algorithm. It does not occur thanks to the system. It emerges through presence. Even in an online exchange, something can manifest itself. A sentence strikes a chord, for no apparent reason. A message resonates differently. A silence between two replies takes on a particular weight. The exchange, though simple, comes to life. This moment— —does not come from the medium. It comes from the way it is inhabited.

Two people can converse at length without ever truly meeting, because the exchange remains at the level of information, ideas and representations. Conversely, a few words may be enough to create an opening, because they are carried by a presence.

In this sense, digital technology does not prevent kairos. Nor does it facilitate it. It can create conditions, open up a space for communication, and enable initial contact. It can be a starting point. But what happens there depends entirely on the quality of presence engaged in the exchange.

What depends on presence cannot be programmed. It is not enough to write, or to reply, or to maintain a dialogue. It is a matter of being truly present, in what is said, in what is experienced, even at a distance. This presence is not always visible, but it can be sensed.

What does not depend on criteria remains unchanged. Kairos does not occur simply because two profiles are compatible. It does not depend on preferences or matches. It eludes anything that can be ticked, validated or compared.

Thus, an online encounter may remain empty despite apparent compatibility, or become meaningful despite the absence of logical correspondence. Digital technology does not create the encounter. It can serve as its medium. But the encounter itself lies elsewhere. It emerges when, beyond words and images, something is conveyed. A

quality of presence, an attentiveness, an openness. It does not depend on the medium, but on the state in which it is used. In this context, the internet can be repositioned. Not as a place where encounters are engineered, but as a space where they may eventually emerge. Not as a substitute for reality, but as a possible extension of it. For even in a digital world, kairos remains true to itself. It cannot be manufactured. It manifests itself, wherever it can, when presence is there. And it is this presence, and this alone, that transforms a simple exchange into a possible encounter.

## Responding to kairos

Kairos appears as a moment of openness. A particular instant when something becomes possible. It does not last, it does not impose itself, it guarantees nothing. It presents itself, quite simply, as an invitation.

But this invitation is not always taken up. The moment may be perceived, felt, recognised… and yet, nothing happens. No gesture, no word, no action comes to build on what has opened up. The kairos has occurred, but it has not been followed by a response. This disconnect is common. The moment opens up, but it does not continue. It may be an exchanged glance, a noticed presence, a fleeting sensation. Something attracts, calls out, sets things in motion. And yet, the moment passes. The gaze turns away, the body remains still, the impulse does not translate into action.

Why is this moment missed?

It is not a lack of opportunity. It is often a shift in attention. Instead of staying in the experience, the mind intervenes. It questions, analyses, anticipates. It creates a distance between the impulse and the action. It transforms a simple moment into a situation to be assessed.

“Should I go?” “What will the other person think?” “What if I’m wrong?”

These questions are not problematic in themselves. They reflect a form of vigilance, a desire not to act

inappropriately. But in the context of kairos, they arise after the moment has passed. They take over from direct experience and alter its dynamics. The role of the mind then becomes decisive. It does not perceive the kairos; it comments on it. It does not create the momentum; it interprets it. And in this interpretation, it can introduce obstacles, doubts and projections. It can distance us from the simplicity of the moment, by seeking to make it coherent, justifiable and controllable. Little by little, the initial momentum loses its strength. It becomes secondary to analysis. The moment closes, not because it wasn't there, but because it wasn't acted upon.

Yet responding to the kairos requires nothing complex. It is not about succeeding, nor about convincing, nor about producing a result. Nor is it about knowing in advance what is going to happen. It is simply a matter of not interrupting the movement that has begun.

The response can be very simple. A sustained gaze, a smile, a gesture, a natural word. Nothing spectacular, nothing contrived. Just a continuity between what is felt and what is expressed.

This simplicity is often what is missing. Not because it is difficult, but because it is immediately overshadowed by the mind. It leaves no time for reflection. It requires a form of presence, an openness to what is being experienced, without seeking to control it.

Responding to the kairos is not about creating something. It is about not interrupting what is already there. It is about

allowing the momentum to continue, without turning it into a problem to be solved. It is about accepting not knowing, not being in control, not guaranteeing the outcome. For there is no guarantee.

Responding to kairos does not mean that the encounter will take place, nor that it will continue. It simply means that the moment has not been closed off. That the opening has been recognised and followed, even briefly.

And perhaps that is the crux of the matter. Not what happens next, but the fact of not having turned away from what had opened up. For the encounter does not depend solely on the kairos. It also depends on the ability to respond to it. And this response, when it is simple, direct, and without any particular expectation, allows the moment to become an experience, rather than a missed opportunity.

## Daring to respond to kairos

Sometimes the moment is there, clearly perceptible. Something opens up, a sensation arises, a gaze settles, a presence is felt. The kairos is there, obvious, almost tangible. And yet, nothing happens.

The moment is perceived, but it is not acted upon.

The impulse exists, but it does not materialise. The body has felt it, but the action does not follow. The moment closes, without having been prolonged. This discrepancy is often very subtle, almost imperceptible. It is not a refusal, but a failure to act.

The kairos has been recognised, but it has not been lived.

What prevents this response is not always visible. It may be a fear of judgement, of how the other might perceive the gesture. A fear of rejection, of not being welcomed, of not being recognised in the impulse. A fear of disturbing, of imposing oneself, of crossing an invisible boundary. These fears are not abstract. They are embedded in the body, in memory, in past experiences. They arise quickly, often without being clearly articulated. They create a restraint, a hesitation, a slight withdrawal that is enough to halt the movement.

The mind then steps in. It analyses, interprets, and attempts to make sense of what is happening. It assesses the risks, anticipates the consequences, and seeks to avoid a mistake. In this dynamic, the functions of Mercury and

the Satur e take over: Mercury questions, compares, hesitates; Saturn holds back, structures, and slows down.

That initial impulse is then obscured. What was simple becomes complex. What was obvious becomes uncertain. The moment loses its fluidity, and with it, the possibility of a response. Yet, before this shift, something was there. A natural impulse. A spontaneous movement, without prior thought. Simplicity in the gesture, clarity in the perception. This momentum did not seek to succeed, nor to produce a result. It was simply a response to what was being experienced. It is this momentum that allows us to respond to the kairos. Not by forcing it, but by letting it continue. It requires no technique, no strategy, no preparation. It simply requires not being interrupted. For it is not about succeeding. There is no goal to achieve, no result to guarantee. Responding to kairos does not mean that the encounter will take place, nor that it will continue. It simply means that the moment has been followed, that the opening has not been closed.

This lack of guarantee is essential. It frees us from pressure, from expectation, from the need to do things right. It allows us to act without projecting ourselves into the future, without seeking to control the outcome. It brings the response back into the present, into what is being experienced here and now. The response, then, can be simple. A lingering glance, a smile, a natural remark, a confident presence. Nothing spectacular, nothing contrived. Just a gesture that prolongs the moment, without seeking to transform it. Without technique, without strategy.

This simplicity is often what makes the response possible. But it requires a form of freedom. The freedom to act without conforming to roles, social expectations or established patterns. The freedom to respond to what is happening, regardless of what one thinks one ought to do. This freedom concerns everyone. It does not depend on an assigned role, nor on a position to be maintained. It rests on a simple legitimacy: that of responding to an impulse when it arises. Whether it comes from one person or another, it matters not. Kairos does not choose.

What matters, ultimately, is not the result. It is not what happens afterwards, nor what the other person will or will not do. What matters is not having closed oneself off. Not having turned away from what had opened up. Not having let the mind interrupt what was unfolding. For responding to kairos is not about reaching out to the other. It is about not turning away from what has opened up.

## The absence of guarantees

In an encounter, an expectation often takes hold, subtly but persistently: that of a result. When something opens up, when a surge of energy appears, it becomes almost immediate to project oneself towards a possible outcome. A relationship, a continuity, a success.

This expectation is natural. It gives meaning to the action, it guides the movement, it reassures. It allows us to believe that what has been initiated will lead to something concrete. But in the context of kairos, this expectation introduces confusion. For there is no guarantee.

Responding to a moment of opening does not mean that the encounter will take place. Nor does it mean that the relationship will continue, or that it will turn out as one hopes. Kairos is not a promise. It is a possibility.

And this possibility does not include its outcome.

When we act whilst expecting something in return, the impulse changes in nature. It becomes conditional. It becomes laden with stakes. It is no longer simply a matter of responding to what is happening, but of obtaining a response, validation, continuity.

This shift is often imperceptible.

The action seems the same, but the intention behind it is no longer the same. It is no longer free. It depends on a future outcome, on an expected result. It is part of a logic

of success or failure. Yet, in the encounter, this logic does not apply.

There is no success to be achieved, nor failure to be avoided. There is an experience to be lived, a moment to be recognised, an opening not to be closed. To respond without expecting a result is to remain within that experience, without turning it into a goal.

This does not mean being indifferent. It means being present in what is happening, without immediately projecting a sequence of events. Accepting that the moment is what it is, without seeking to prolong it at all costs. Letting the relationship develop or not, without forcing it.

In this absence of expectation, action regains its simplicity. It becomes a direct response to the moment, without overload, without tension. It does not seek to convince, nor to seduce, nor to produce an effect. It simply extends what has opened up.

Conversely, not responding has an immediate consequence. The moment closes. What was possible is no longer so. Not because the encounter was impossible, but because the opening was not followed up. The momentum was interrupted, the connection was not initiated, the experience did not take place.

Not responding is not about avoiding failure. It is about closing off a possibility. This closure is not always visible. It may go unnoticed, blending into the ordina e flow of

things. But it leaves a trace, sometimes faint, sometimes more pronounced. A sense of something that could have happened, without ever having been experienced.

Responding to the kairos guarantees nothing. But failing to respond guarantees one thing: that nothing will happen.

Thus, the absence of a guarantee is not a limitation. It is an opening. An opening to an experience free from all expectation, free from all projection. An opening to whatever may appear, without it being predetermined. From this perspective, the encounter does not depend on the outcome. It depends on having been present, on having responded, on having allowed the moment to unfold. And it is in this openness—without expectation, without guarantee—that the experience can take on its full dimension.

## Who takes the first step?

In an encounter, a question often arises, implicitly or explicitly: who should take the first step? This question may seem trivial, but it reveals a deeper structure, linked to cultural habits, internalised roles, and a conditioned way of entering into a relationship.

Traditionally, the initiative is associated with one person, whilst the other waits, observes, and eventually responds. This division may seem natural, but it is based on patterns that have been constructed, passed down, and internalised without always being questioned. It creates an expectation, a reserve, and sometimes confusion at the very moment of the encounter. For when the kairos appears, these reference points no longer hold.

The moment does not conform to a rule. It does not single out one person over another. It does not dictate who must act. It simply opens up a possibility in which everyone can recognise themselves.

Kairos does not choose. It may be felt by one person, by the other, or by both. It does not follow a logic of roles, nor a pre-established structure. It appears wherever it can, regardless of social expectations. Seeking to determine in advance who must respond amounts to introducing a rule where none exists. This rule can become an obstacle. If the impulse is present, but one waits for the other to act, the moment may slip away. Not through a lack of interest, but through adherence to a pattern. Kairos is then perceived, but not acted upon, simply because it does not correspond

to what one thinks one ought to do. The encounter is thus limited by an idea. An idea of what is appropriate, what is expected, what is permitted. This idea can reassure, provide structure, and offer a framework. But it can also prevent the direct expression of what is being experienced.

The freedom to act consists of stepping outside this framework. Not to oppose a norm, but to respond to the impulse as it arises. It is not a matter of taking a stance, nor of claiming a role. It is simply a matter of recognising that the initiative belongs to the person who senses the moment. This recognition is simple. It requires no justification, nor validation. It rests on an immediate legitimacy: that of responding to what is being experienced, without waiting for the other person to do it in one's place.

From this perspective, the question of the "first step" loses its importance. There is no first and no second. There is a moment, and a possible response. What matters is not the order of actions, but the fact that the moment is followed.

This does not mean that every initiative must be taken indiscriminately. It is not a matter of acting impulsively or inappropriately. It is a matter of being in tune with what is felt, without being held back by external expectations. It is a matter of allowing the impulse to find its expression, in a simple, natural form.

When this freedom is present, the encounter becomes more direct. It no longer depends on a game of positions, nor on an implicitly expected or pre . It is built upon what

is actually being experienced, and not upon what ought to be done.

Thus, the first step belongs to no one in particular. It belongs to the moment. And this moment, when recognised and followed, asks for only one thing: that someone, quite simply, responds to it.

## Mars and inner initiative

In an encounter, the initiative does not stem from a rule, nor from a role to be played. It arises from an inner movement, an impulse that drives one to act without the need for justification. This impulse, previously described as desire, finds another expression here: that of action. In astrology, this dynamic is embodied by Mars.

Mars corresponds not only to the desire that draws us in, but to the capacity to respond to that call. It is the transition from sensation to action, from openness to setting things in motion. Without it, desire remains a possibility. With it, it becomes an experience.

This initiative requires no external validation. It rests on a simple legitimacy: that of desire itself. When something draws us in, when the impulse is present, there is no need to justify it, compare it or confirm it. It is there, and that is enough.

Recognising this legitimacy changes our relationship to action. It is no longer a question of whether we ‘can’ or ‘must’ act, but of seeing that the impulse already contains its own authorisation. Desire does not need to be validated in order to be expressed. It does not need to be perfect, certain, or guaranteed.

It simply asks to be recognised. But this recognition is often hindered. Doubts arise, questions spring up, reservations take hold. The mind may question the

impulse, seek to filter it, to condition it. It may introduce a distance between what is felt and what is done.

This is where the legitimacy of the impulse becomes essential. The impulse does not depend on an ideal situation. Nor does it depend on an expected response. It exists before any confirmation, before any guarantee. It is a spontaneous movement, asking only to be followed.

Once this momentum is recognised, the action becomes natural. It does not result from a complex decision, nor from an elaborate strategy. It forms part of a continuum. The gesture extends the sensation, the word extends the gaze, the action extends the presence. There is no break. There is a transition. This transition requires no particular effort. It is not a matter of forcing oneself, nor of overcoming a difficulty, nor of producing a result. It is a matter of not interrupting what is already in motion. The action is not added; it is the logical continuation of the impulse.

This natural expression can take very simple forms. A lingering gaze, a smile, a word, a gesture. Nothing spectacular, nothing forced. Just a response suited to the moment, in harmony with what is being felt. In this simplicity, initiative finds its rightful place. It is no longer a challenge, nor a calculated risk. It becomes a way of relating to what is being experienced. It does not seek to obtain, to convince, or to succeed. It simply allows the moment to continue.

Mars, in this context, is not a force of conquest. It is a force of coherence. It connects what is felt with what is expressed. It prevents the impulse from going unfulfilled. It gives the encounter a concrete, embodied dimension.

Thus, inner initiative does not consist of reaching out to the other. It consists of being in harmony with what is being experienced within oneself. And when that harmony is present, action no longer raises questions. It becomes self-evident.

## A more authentic relationship

As the encounter unfolds, a question arises implicitly: how can one be in a relationship without conforming to pre-established patterns? How can one experience the bond without reproducing roles, without adjusting to external expectations, without losing sight of what is actually being experienced?

A more authentic relationship is not based on conformity. It does not seek to conform to an image, a model, or an expected way of being in a couple or entering into a relationship. It does not rely on rigid roles, where each person has a predefined place. It is part of a more vibrant, open dynamic, more attentive to what is actually happening.

Stepping out of roles is a first step.

Roles are not always visible, but they influence the way we act, respond and position ourselves. They dictate what seems appropriate, what appears acceptable, what is expected. They can be reassuring and provide guidance, but they can also confine the relationship within a framework that does not reflect reality.

In an encounter, these roles can emerge very early on.

Who should make the first move, who should open up, who should wait, who should decide. These questions guide behaviour, sometimes without being articulated.

They create an implicit structure, which can limit spontaneity and freedom of expression.

Stepping outside these roles does not mean rejecting them. It means not identifying with them. Seeing that they exist, acknowledging their influence, but not letting them entirely define the relationship. Making room for what is actually happening, rather than what ought to be. In this openness, responding becomes simpler. It is no longer a question of knowing how to act according to a rule, but of responding freely to what arises. This response does not depend on an external framework. It depends on attention to the present moment, on the ability to stay connected to what is being felt.

Responding freely means acting without forcing oneself into a particular image. Without seeking to meet an expectation, without limiting oneself to a role. It means allowing the impulse to express itself in a suitable, natural form, without overburdening or excessive restraint. It means allowing the relationship to build itself from reality, rather than from a representation.

This freedom does not lead to imbalance. On the contrary, it opens up the possibility of a more just balance. A balance that is not based on a division of roles, but on a living interaction. Each person acts, responds and adjusts according to what is happening, rather than according to a model to be followed. The relationship becomes a space of movement, where balance is built gradually, without being imposed.

In this space, the encounter can evolve. It no longer depends on conformity, nor on rigid expectations. It adapts, transforms and becomes clearer as the experience unfolds. It allows everyone to be present, without being reduced to a function, without being confined to a position.

A more authentic relationship is not a perfect one. It does not eliminate differences, tensions, or the necessary adjustments. But it rests on a different foundation: an attention to reality, an openness to what is being experienced, a freedom to be and to respond.

Thus, the relationship ceases to be a construct. It becomes an experience. An experience in which everyone can simply be there, without having to conform to anything other than what is being experienced in the moment. And it is in this simplicity, freed from roles and expectations, that the encounter can take on a fairer, more authentic, more vibrant form.

## Algorithmic compatibility vs real affinity

In the world of online dating, compatibility plays a central role. It is measured, assessed and calculated on the basis of self-reported criteria. Common interests, shared values, similar lifestyles… everything is organised to bring together profiles that appear to match. This compatibility is algorithmic. It is based on data, on comparable information, on visible matches. It gives the impression of coherence, of logic in the matching process. It suggests that two people with things in common are more likely to get on.

But this approach misses the point. For true affinity does not lie in criteria. It cannot be measured, calculated or deduced from a list of matches. It manifests itself in experience, in what actually happens between two people. It emerges in the way energies meet, respond to one another, harmonise or clash.

From this perspective, the dynamics symbolised by Mars and Venus cannot simply be 'ticked off'. Desire (Mars) does not depend on any criterion. It arises, or it does not. It cannot be programmed based on compatibility. It is not triggered simply because two profiles match. It is an immediate response, which defies any logic of selection.

Similarly, the way of loving (Venus) cannot be reduced to stated preferences. It is expressed in the relationship, in the way each person connects, gives, receives and feels. It cannot be entirely anticipated. It is discovered through experience, in the flow of the relationship.

Thus, two people may be perfectly compatible on paper, yet fail to find any real affinity.

Conversely, very different profiles may reveal a lively dynamic, an unexpected resonance. This discrepancy shows that algorithmic compatibility does not guarantee a connection. It merely provides a snapshot of it.

Real affinity involves a more complex dimension. It is based not only on harmony, but also on tension. Differences, discrepancies and oppositions can form part of the relationship dynamic. They are not necessarily obstacles. They can be points of movement, spaces for interaction, areas where the relationship is built. In this context, tensions are not mistakes. They contribute to the dynamic.

A relationship that is completely smooth, without differences or adjustments, may lack depth. Conversely, a relationship that includes tensions can be more vibrant, more engaging, more revealing.

This does not mean that all tension is positive. Some may be difficult to reconcile; some dynamics may be unbalanced. But it is important to recognise that the absence of perfect compatibility is not a sign of failure. It can be the starting point for a richer relationship.

Algorithmic compatibility seeks to avoid these tensions. It favours similarity, consistency, ease. It attempts to reduce differences to secure the relationship. But in doing so, it

may also diminish what makes the bond unique. For the encounter does not lie in perfect compatibility. It lies in interaction. An interaction between forces, dynamics and ways of being that cannot be fully anticipated. It encompasses both agreement and disagreement, fluidity and tension, simplicity and complexity.

Thus, algorithmic compatibility and real affinity are not entirely opposed. The former can provide a clue, open up a possibility. But the latter can only be known through experience. And it is in this experience, beyond criteria, beyond matches, that the encounter takes on its true dimension.

## Exchanges of energy

In an encounter, it is not merely a matter of two people talking to each other, looking at each other or sharing a moment. It is also a more subtle, deeper exchange, which does not occur solely through words or visible gestures. Something circulates, responds, harmonises or clashes. This exchange can be understood as an exchange of energy.

In astrology, these dynamics are symbolised by the planets. Not as external influences, but as interacting forces. Each person carries these forces within them, and in the encounter, they come into relation. It is not personalities that clash, but dynamics that express themselves and respond to one another.

Among these exchanges, some are particularly visible. The relationship between Mars and Venus, for example, involves desire and emotion. Mars represents drive, impulse, and movement towards the other. Venus represents the way of connecting, of giving, of receiving, of appreciating the relationship. When these two dynamics are in harmony, desire and connection find a form of fluidity. Attraction can be expressed without excessive tension, and the relationship can develop naturally. The movement towards the other and the way of being with them complement one another. But when these dynamics are out of sync, tensions arise. Desire may be present without the bond stabilising, or the bond may be possible without there being any real momentum. These discrepancies are not mistakes. They simply indicate that

the energies are not flowing smoothly, and that an adjustment is necessary, or sometimes impossible.

Another fundamental dynamic concerns the Moon and the Sun. The Moon represents feeling, the way one feels in the presence of the other, and the need for security. The Sun represents the drive for self-assertion, direction, and what one seeks to achieve. In a relationship, these two dynamics are constantly interacting. When one person's Moon is in harmony with the other's Sun, there can be a form of natural support. One feels recognised for who they are, whilst the other can express themselves without being held back. The link between emotion and self-assertion develops harmoniously. Conversely, tensions may arise. One person's need for security may conflict with the way the other asserts themselves. Emotion may disrupt action, or action may destabilise feelings. Again, this is not a problem in itself, but a dynamic worth observing.

These exchanges are not limited to simple correspondence. They form a comprehensive relational dynamic.

In an encounter, all these forces interact simultaneously. Desire, emotion, affection, self-assertion, thought… nothing stands alone. Every interaction alters the whole. Every reaction influences the relationship. It is this dynamic that gives the encounter its uniqueness. Two people may be similar in certain respects, yet experience a very different relationship depending on how their energies interact. Conversely, very different personalities

may find a form of balance in the complementarity of their dynamics.

The exchange of energy is not always directly visible. It is felt. A sensation of fluidity, of blockage, of openness, of tension. A feeling that something is flowing, or conversely that something is clashing. These perceptions do not necessarily pass through the mind, but they provide a valuable indication of the quality of the relationship.

From this perspective, the encounter cannot be reduced to mere compatibility. It is a living interaction. An interaction in which forces meet, respond to one another, and adjust. An interaction that cannot be entirely anticipated, nor entirely controlled.

Thus, understanding the exchange of energy does not mean predicting what will happen. It is about recognising what is being experienced. Seeing how desire is expressed, how the bond is formed, how emotion reacts, how self-assertion unfolds. To perceive the harmonies and tensions, without immediately seeking to correct them. For it is in this observation, in this attention paid to the movement, that the relationship can be fully experienced. Not as an equation to be solved, but as an experience to be lived.

## The encounter as an interaction of forces

An encounter is not merely an exchange between two people defined by characteristics, histories or intentions. It can be understood as an interaction of forces, a space in which different dynamics manifest, circulate, clash or harmonise.

These forces are not abstract. They are expressed through desire, emotion, thought, and the way we act, feel and connect. They are not fixed. They unfold, change and adjust as the exchange unfolds. In an encounter, they do not remain isolated. They interact.

Something flows. This flow can be fluid, almost imperceptible. A sense of ease, of continuity, as if the connection were formed effortlessly. Exchanges fall naturally into place, silences do not feel heavy, gestures form part of a coherent whole. There is no need to force things, nor to constantly adjust. The relationship unfolds of its own accord.

But this flow can also be hindered. There may be blockages. A difficulty in connecting, in maintaining an exchange, in finding common ground. Words fail to come, gestures are held back, the presence feels incomplete. Something prevents the connection from forming fully.

These blockages are not necessarily visible. They can be subtle, felt without being immediately understood. They may stem from tension, fear, projection, or a mismatch between the dynamics at play. They may also be linked to

differing rhythms, implicit expectations, or ways of being that do not align.

In such moments, the relationship seems suspended. It does not develop, not because it is impossible, but because something is not flowing. The energy cannot find a passage. The interaction remains partial, incomplete.

But what blocks reveals. A blockage is not merely an impediment. It is also an indication. It shows where the flow is interrupted, where tension is present, where a boundary emerges. It highlights a specific point in the relational dynamic.

This point may concern one person, the other, or the interaction itself. It may reveal a reserve, a fear, an unspoken expectation. It may indicate an incompatibility, or conversely a space that asks to be explored. It does not provide an immediate answer, but it raises a question.

From this perspective, the encounter becomes a space for observation. Not to analyse or correct, but to see what is happening. To see what flows, what blocks, what transforms. To be attentive to the dynamics, without seeking to force them. For an interplay of forces cannot be entirely controlled. It evolves, it changes, it adjusts. It can shift from fluidity to tension, from openness to closure. It does not follow a fixed pattern. It unfolds in a movement. Understanding the encounter in this way changes one’s perspective. It is no longer a question of whether the other person is a good match, nor whether the relationship functions according to certain criteria. It is a matter of

perceiving what is being experienced, in all its complexity, its variations, its nuances.

Thus, the encounter does not become a matter of success or failure. It becomes an experience. An experience in which forces meet, express themselves, reveal themselves. An experience that may be fluid or difficult, simple or complex, but which, in any case, provides access to a deeper understanding of what is at play. And it is through this attention to movement, to what flows and what is revealed, that the encounter can be fully experienced. Not as a result to be achieved, but as an interaction to be lived.

## Transits and the temporality of encounters

Whilst the encounter cannot be scheduled, nor does it occur in a manner entirely isolated from time. It forms part of a broader movement, within a temporality that extends beyond the moment itself.

In astrology, this aspect is explored through transits. Transits do not determine whether a meeting will take place. They do not mechanically bring about an event. Rather, they indicate periods, atmospheres, and moments when certain dynamics are more present, more active, and more open to being experienced.

In this sense, there may be favourable moments. Periods when openness to a relationship is more accessible, when the impulse towards another person manifests more easily, when circumstances seem to allow for an encounter. This does not mean that a relationship will necessarily develop, but that the ground is more fertile.

Conversely, other periods may be marked by a relative withdrawal. A tendency to withdraw, to question oneself, to protect oneself. Attention may be turned towards other aspects of life. The encounter is not absent, but it does not present itself in the same way.

These variations are not obstacles. They are part of a cycle. Encounters do not follow a linear progression. They go through phases of openness and closure, moments of momentum and withdrawal. These cycles should not be

interpreted as successes or failures, but as natural movements.

During a period of openness, there is greater receptiveness. Encounters may be more frequent, exchanges more fluid, opportunities more visible. There may be a sense of ease, as if the connection with the other were formed without any particular effort.

During a period of closure, the movement is different. There may be less momentum, less openness, fewer encounters. But this phase is not empty. It allows for integration, understanding and the maturing of what has been experienced previously.

Understanding encounters over time allows us to shift our perspective. A relationship that does not materialise does not necessarily mean incompatibility. It may simply not be right for the moment. Similarly, an intense encounter may be part of a particular phase, without necessarily lasting. Time is not merely a framework. It is part of the dynamic. It does not decide, but it influences the way in which forces manifest themselves. It creates contexts, openings, and closures. It gives depth to what is being experienced, by placing it within a broader continuity. However, this understanding must not become a systematic explanation. It is not a matter of attributing every encounter to a transit, nor of seeking to justify what happens or does not happen. Transits do not replace experience. They offer a possible interpretation of it, a way of putting it into perspective.
In the encounter, kairos remains central. Even at a favourable moment, kairos may not appear. And in a less

open period, it may arise unexpectedly. Transits indicate a trend, but they do not determine the moment.

Thus, the temporality of encounters is not reduced to the present moment, nor to a cause-and-effect logic. It is part of a movement. A movement in which phases follow one another, openings appear, experiences are lived, and then integrated. A movement that cannot be entirely controlled, but which can be observed. In this observation, the encounter takes on another dimension. It is no longer merely an isolated event, but a stage in a broader process. It is part of a time that transcends the moment, whilst remaining dependent on it. And it is in this interplay between the right moment and the flow of time that the encounter can be understood differently. Not as something to be brought about, but as something that emerges, at a given moment, in a given context, and which becomes part of a broader journey.

## Success, failure and the meaning of the encounter

In the usual way of viewing relationships, a distinction quickly emerges: some are seen as successes, others as failures. A relationship that lasts, that takes root, that stabilises is often considered a success. Conversely, a relationship that breaks off, that does not develop or that changes is perceived as a failure. This view is based on a simple criterion: continuity.

But a relationship is not reduced to its duration. It is not defined solely by what it becomes, but also by what it has been. A relationship can be brief yet meaningful. Another may endure over time without ever truly being lived. Duration alone is not enough to define meaning.

It is not a single factor that fosters the continuity of a relationship. It is a set of interlocking dynamics: desire that remains present, attachment that stabilises, an emotional bond that develops, and an ability to navigate tensions without them leading to a breakdown. When these elements find a balance, the relationship can endure.

Compatibility plays a role here. It does not guarantee the relationship, but it facilitates its continuity. It allows for a certain fluidity, a more immediate understanding, a way of being together that does not require constant adjustment. It creates a favourable environment, without eliminating all difficulties.

But continuity does not depend solely on affinities. It also depends on how the relationship is lived, on committed presence, on the ability to stay connected to what is happening. A relationship may have many affinities and yet fail to develop if it is not lived with commitment.

Conversely, what brings a relationship to an end is not necessarily a failure. A relationship may come to an end because a cycle has been completed, because what needed to be experienced has been experienced, because the dynamics can no longer find a balance. This ending may be gradual or sudden, but it does not mean that the relationship was ‘false’ or ‘a failure’. It simply indicates that the movement has stopped.

In some cases, the end may be linked to a lack of compatibility, excessive tension, or differences that are difficult to reconcile. In others, it may occur for no apparent reason, as if the relationship had reached its limit.

In any case, the end is part of the process. It is not separate from the encounter; it is one possible expression of it.

Thus, to speak of success or failure is to apply an external judgement to an experience that does not lend itself to such assessment.

The encounter is not a goal to be achieved, nor a result to be validated. It is an experience that unfolds, un s, transforms, and sometimes comes to an end. What matters is not what it becomes, but what it reveals.

The meaning of the encounter does not lie solely in its duration. It lies in what has been experienced, in what has been understood, in what has been internalised. A relationship may be brief and yet open up a significant understanding. Another may last without ever truly transforming anything.

Affinities, in this context, take on a special significance. They are not merely elements of compatibility. They are points of resonance, spaces where the relationship can unfold more easily. They contribute to the stability, continuity and longevity of the bond. But they are not enough on their own. For longevity does not depend solely on what is given at the outset. It depends on how the relationship is lived out over time.

Thus, a relationship cannot be reduced to a success or a failure. It is an experience. An experience that may or may not last, that may be fluid or complex, but which, in any case, has its own value. An experience that contributes to a journey, to understanding, to growth. And it is from this perspective that the encounter takes on its full meaning. Not as something to be achieved, but as something to be lived.

## The impact of the #MeToo movement on dating

The contemporary relational landscape has changed profoundly in recent years. There has been a greater openness to discussing certain realities that were long kept silent, particularly regarding inappropriate behaviour, abuse, and forms of domination or pressure within relationships. The MeToo movement has helped to bring these situations to light and transform the way interactions are perceived.

This shift has led to greater vigilance.

In dating, certain gestures, attitudes and initiatives are now observed with greater attention. What might once have been perceived as spontaneous may now be questioned or interpreted differently. This vigilance responds to a real need: to respect the other person, to recognise one's limits, and not to impose an interaction.

But it also alters the atmosphere of the encounter. A sense of restraint may emerge. A hesitation to act, to take the initiative, to express a spontaneous impulse. Not out of a lack of desire or interest, but out of fear of doing the wrong thing, of being misinterpreted, of crossing an invisible boundary. The fear of a gesture being misinterpreted then becomes a significant factor. A prolonged gaze, a spoken word, a gesture of approach may be held back. Doubt sets in: "Is this appropriate?", "Will this be seen as an intrusion?", "Am I likely to cause a disturbance?". These questions, often legitimate, can nevertheless hinder the natural expression of impulse. Inhibition in reaching out

follows as a result. The movement towards the other, already delicate by nature, can become more difficult. The initiative is delayed, sometimes avoided. The kairos moment may be perceived but not acted upon, not because of a lack of presence, but because of a restraint linked to the context. The aim here is not to question this development. Awareness of problematic behaviours is essential. It allows us to clarify boundaries, to restore necessary respect, and to acknowledge realities that could no longer be ignored.

But it is important to see that this development is also part of a broader framework: that of conditioning. Roles, expectations, and perceptions of what is permitted or not, of what is appropriate or not, profoundly influence the way we relate to one another. These conditioning factors do not apply to a single category of people. They affect everyone, in different ways.

Thus, an encounter can find itself caught in a tension. On the one hand, a legitimate need for respect, clarity and security. On the other, a difficulty in expressing a simple impulse, in responding to a moment of openness, in allowing spontaneity to find its place.

Resolving this tension does not involve opposition. It is not a matter of going back, nor of denying current challenges. It is a matter of recognising that an encounter cannot be reduced to either a lack of boundaries or excessive restraint.
It requires presence. A presence that encompasses both attention to the other and attention to what is happening

within oneself. An ability to perceive the moment, to sense whether the openness is mutual, to adjust one's actions to what is actually present. From this perspective, initiative takes on a different role. It does not impose itself; it does not force. It simply offers itself. It is rooted in listening, in a subtle perception of the other person and the situation. It does not seek to take, but to enter into a relationship.

Thus, the current context does not eliminate the encounter. It transforms it. It invites greater awareness, finer attention, a way of relating that is based neither on domination nor on fear. It calls for an adjustment, not in the nature of the impulse, but in the way it is expressed. And it is in this presence, both attentive and free, that the encounter can continue to exist. Not in spite of the context, but through it.

## Conditionings and polarities

In relationships, many tensions are often interpreted in terms of oppositions: masculine versus feminine, initiative versus receptivity, action versus acceptance. These oppositions seem to shape the way in which relationships are understood, experienced and explained. But this interpretation is based on a simplification. It projects onto the outside what, in reality, is also at play on the inside. It assumes that certain qualities belong to one, and others to the other, as if each person embodied a distinct and stable polarity.

Yet these polarities are not separate. The masculine and the feminine do not here denote identities, but inner poles. Dynamics present in everyone, regardless of gender. The masculine may be associated with drive, initiative and leadership. The feminine with openness, receptivity and sensitivity. But these qualities are not divided between individuals. They coexist.

In an encounter, it is not two identities that oppose each other. It is dynamics that interact. A person may be taking the initiative at one moment, welcoming at another. They may express a desire, then a willingness to listen, then restraint. These movements do not follow a fixed rule. They vary, adjust, transform.

What creates confusion are conditioning factors. Internalised ideas about what each person ought to be, do, or express. Implicit expectations that define roles, behaviours, and boundaries. These conditioning factors

are not always conscious, but they profoundly influence the way we relate to one another.

They can assign a position. One must take the initiative, the other must respond. One must be assertive, the other must be receptive. These patterns create a structure that seems natural, but which does not always correspond to what is actually being experienced.

When the impulse does not fit this structure, tension arises. Hesitation, doubt, restraint. Not because the impulse is absent, but because it does not match what is expected. The movement is then held back, not through a lack of desire, but through a mismatch with a conditioning.

Thus, the problem does not lie in an opposition between two poles. It lies in the way these poles are fixed, separated, and assigned. This separation is an illusion. It gives the impression that the two are distinct, whereas they are part of the same movement. It creates a distance where there could be continuity. It pits against one another what, in reality, could be interconnected. In an encounter, this illusion can hinder fluidity. Each person remains in a fixed position, waiting for the other to play their part, adapting to an implicit expectation. The connection then becomes a performance, rather than a living interaction. Breaking free from this illusion does not require a change of role. It requires seeing that there is no role to play. That the initiative can come from anyone, that openness can be present in everyone, that momentum and receptivity coexist. That the relationship does not depend on a division— —but on an interaction. With this realisation,

the encounter becomes simpler. It no longer depends on opposition, nor on a rigid complementarity. It rests on a presence, on an ability to respond to what is being experienced, regardless of expectations. The masculine and the feminine do not disappear. They find their rightful place. Not as separate identities, but as complementary movements, present in everyone, which can express themselves freely. And it is in this freedom, freed from conditioning, that the encounter can be experienced differently. No longer as a confrontation, but as a living interaction between poles that are never separate.

## From confrontation to awareness

When an encounter is fraught with tension, misunderstandings or blockages, a common reaction is to fall into a pattern of confrontation. Each person takes a stance, defends their point of view, and tries to assert their way of seeing or experiencing the relationship. The other then becomes the one who resists, who does not understand, who does not fit in.

This dynamic creates opposition. It establishes a distance, a separation, as if the relationship were reduced to two incompatible positions. The bond becomes a space of tension, where each person seeks to assert their place in relation to the other. In this context, the encounter is transformed. It is no longer lived; it is defended.

But this opposition is often based on a lack of understanding. What is perceived as coming from the other is sometimes a reflection of an internal conditioning. An expectation, a fear, a habitual way of functioning. When these elements are not recognised, they are projected. The other then becomes the vessel for what is, in reality, playing out within oneself.

Stepping back from confrontation does not mean denying differences. It means no longer interpreting them as conflicts to be resolved. It involves shifting one’s focus: moving from what the other person does or does not do, to what this brings out within oneself.

In this shift, understanding becomes possible. Reactions, resistance and expectations can be observed. Not to be corrected, but to be acknowledged. What was experienced as opposition becomes an indication. An indication of what is active within, of what shapes the way we relate to others.

Understanding one's conditioning is an essential step. These conditioning factors are not mistakes. They have been built up over time, through experiences, learning and adaptation. They serve a purpose. But when they go unrecognised, they automatically shape the relationship. They define what seems acceptable or not, what is expected, what is feared. They influence reactions, interpretations and decisions. They create an invisible framework within which the encounter unfolds.

When this framework is unconscious, it limits the relationship. It traps us in repetitive patterns, predictable reactions and rigid positions. It prevents us from seeing the other person as they really are, because it forces them into a pre-existing interpretative framework.

Becoming aware of these conditioning factors does not make them disappear immediately. But it changes the way we experience them. They are no longer confused with reality. They are recognised as internal elements that influence perception without defining it entirely. This recognition creates a space. A space in which the encounter can exist differently.

When opposition turns into observation, the nature of the relationship changes. It is no longer a battleground, but a space for experience. A place where everyone can see what is happening, without seeking to impose a solution. In this space, connection becomes possible. Not because the differences disappear, but because they are no longer experienced as obstacles. They become elements of the relationship that can be observed, understood and integrated.

Awareness does not solve everything. It does not guarantee the continuity of a relationship, nor the absence of tension. But it transforms the way in which these tensions are experienced. It opens up a possibility for a relationship that is not based on defence or opposition.

Thus, moving from confrontation to awareness means changing one's perspective. It is no longer about seeking to prove oneself right in the face of the other, but about seeing what is happening within oneself, within the relationship. And it is in this attentiveness, in this ability to remain present to what is being experienced without fixating on opposition, that the encounter can find space again. A space where the bond is no longer built against, but with what is there.

## An abundance of choice

In today's world, meeting someone takes place in an environment where possibilities seem endless. In a matter of moments, it is possible to access a multitude of profiles, to browse, compare, select and eliminate. What was once a matter of scarcity has become a constant abundance. This abundance profoundly alters our relationship with choice.

At first glance, it may seem favourable. More options, more possibilities, more freedom. The idea is easy to accept: the wider the choice, the easier it will be to find a suitable partner. But this logic quickly reaches its limits.

As possibilities multiply, choice becomes more complex. It is no longer simply a matter of recognising a connection, but of constantly comparing, evaluating and anticipating. Every decision comes with a possible alternative, sometimes perceived as better.

This mechanism leads to a form of saturation. Too many profiles, too much information, too many criteria to consider. Attention becomes scattered, perception fragmented. Instead of truly connecting, the mind remains in constant motion, shifting from one possibility to another.

This overload is not always conscious. It can manifest as fatigue, a loss of interest, or a difficulty in feeling engaged. Interactions become more superficial, less committed. The encounter— —turns into a succession of attempts, without any real involvement. In this context, indecision sets in.

Choosing becomes more difficult, not for lack of options, but due to an excess of possibilities. Every choice involves giving up other options, which can create constant hesitation. A feeling that the decision could always be improved, postponed or adjusted. This indecision has a direct consequence. It prevents commitment. When another possibility always seems available, it becomes harder to invest oneself in a current relationship. Attention remains divided, focused on what might be, rather than on what is. In this context, the encounter loses its depth. It becomes just one element among others, an option within a wider range. It is no longer experienced as a unique moment, but as a replaceable possibility.

Yet an encounter cannot be experienced in this way. It demands attention, presence and availability that cannot fully exist when the mind is turned towards other options. It unfolds in the moment, not through comparison.

Reducing the excess of choice does not mean limiting external possibilities. It means changing one's relationship to those possibilities. Moving from a logic of comparison to a focus on what is being experienced. Stepping away from the need to constantly select, to enter into a more direct experience. Accepting that one cannot explore every option, in order to truly live one of them. From this perspective, choice takes on a different function. It is no longer a matter of finding the best possible option, but of recognising what is there, in the moment. Of allowing an encounter to exist, without immediately comparing it to other possibilities.

Thus, an excess of choice does not create more encounters. On the contrary, it can prevent them. For an encounter does not depend on the number of options available. It depends on the ability to be present in just one.

## The mentalisation of the relationship

As a consequence of this abundance of choice, another dynamic gradually takes hold: the mentalisation of the relationship. The encounter is no longer simply experienced; it is analysed. Every exchange, every gesture, every silence becomes something to be interpreted. The relationship passes through the filter of the mind. It is no longer simply a matter of connecting with the other person, but of understanding what is happening, of evaluating, of decoding. Intentions are questioned, words are weighed up, reactions are scrutinised. A distance develops between the experience and its perception.

This analysis may seem useful. It gives the impression of being in control of the situation, of not getting carried away, of maintaining a degree of clarity. It allows us to reflect, to anticipate, to avoid certain mistakes. But when it becomes constant, it profoundly alters the quality of the relationship. For analysing is not living. The more attention is directed towards interpretation, the less is available for direct experience. The present moment is obscured by a continuous stream of mental activity. What is being experienced is immediately transformed into an object of reflection.

“Why did he say that?” “What does that mean?” “How should I respond?”

These questions create a disconnect. They shift focus away from what is felt and onto what is thought. The exchange

becomes a succession of hypotheses, rather than a lived experience. The relationship is built on analysis, not on presence.

Gradually, the feeling fades. Not that it disappears, but it becomes secondary. It is filtered, interpreted, sometimes even ignored in favour of mental coherence. What is perceived directly — a sensation, an impression, an opening — loses its value in the face of what can be explained.

This disconnection from feeling has consequences. It makes the encounter more abstract, less embodied. It can create a sense of distance, even when the exchange is regular. Words flow, but presence diminishes. The relationship exists, but it is not fully lived. In this context, the kairos becomes difficult to perceive.

The right moment does not lie in analysis. It emerges in a moment of openness, in direct attention. When the mind is constantly active, this openness can go unnoticed. The moment presents itself, but it is not recognised.

Stepping back from mentalisation does not mean ceasing to think. It is a matter of restoring the mind to its proper place. The mind can accompany the relationship, understand it, integrate it. But it cannot replace it. It cannot be the place of the encounter. The encounter is experienced elsewhere, in a presence that does not rely solely on analysis.

Reconnecting with what is felt is therefore essential. This does not require any particular effort, but a different kind of attention. Returning to what is directly experienced: a sensation, a reaction, an impression. Allowing these elements to exist without immediately transforming them into thought.

In this simplicity, the relationship changes in nature. It becomes more direct, more embodied. It no longer depends on constant interpretation. It is built on what is actually experienced, not on what is thought.

Thus, the mentalisation of the relationship is not a problem in itself. It becomes limiting when it takes over entirely. For the encounter cannot be reduced to an analysis. It is an experience. And it is in this experience, in this direct connection with what is felt, that the relationship regains its living dimension.

## The absence of the body

In mediated exchanges, an essential dimension of the encounter is often missing: the body. Words circulate, images are present, intentions may be expressed, but the body itself is not there.

Yet an encounter is not limited to an exchange of information. It involves a presence. The body is not reduced to mere appearance. It is the seat of feeling, of perception, of immediate reaction. It picks up on subtle elements: a posture, a way of holding oneself, a look, a tone of voice, an energy. These elements do not always pass through the mind, but they are fully part of the experience. Without the body, presence is incomplete. Two people may converse at length, get to know one another, share ideas, emotions and experiences. But something remains unresolved. One dimension of the relationship cannot fully manifest itself.

This absence may go unnoticed at first. The exchange may be fluid, interesting, stimulating. A bond seems to be forming. But when the meeting takes place in person, a disconnect may emerge. What worked at a distance is not necessarily replicated in person.

This disconnect is not due to a mistake. It stems from the absence of the body in the previous phase. For the encounter includes a dimension often referred to as ‘chemistry’. This chemistry cannot be decided upon. It cannot be deduced from compatibility, nor from a successful exchange. It emerges from the physical

presence of the other, in the way two bodies perceive one another, respond to one another, and enter into a relationship. It may be immediate, obvious, or, on the contrary, absent.

Two people can get on perfectly well online yet feel no attraction when they meet in person. Conversely, a chance encounter can spark a powerful sensation that is hard to explain. This chemistry cannot be faked. It is not conveyed solely through words or images. It manifests itself in direct interaction, in a shared space, in a real presence. It includes elements beyond our control: a scent, a sense of closeness, a way of being. Without the body, this dimension cannot emerge. The relationship then remains incomplete. It may be rich on a mental and emotional level, but it does not fully exist in reality. It remains a form of projection or representation, which needs to be confirmed by direct experience.

This does not mean that remote exchanges are useless. They can create a bond, facilitate an initial approach, and open up a space for communication. But they do not replace the actual meeting. They are a possible step towards it, not an equivalent.

The presence of the body transforms the relationship. It introduces an immediate, unmediated dimension. It allows us to perceive what cannot be said or explained. It gives access to a more complete reality of the other person, and of the relationship itself.

Thus, the absence of the body limits the encounter. Not by preventing any connection, but by leaving out an essential dimension. A dimension that cannot be replaced or circumvented. For the encounter is not merely an idea, nor an exchange. It is an embodied experience. And it is in this embodiment, in this real presence, that the relationship can take on its full dimension.

## An encounter without embodiment

When a relationship is built primarily at a distance, a particular form of bond may emerge. Exchanges are regular, sometimes profound; words flow, and a sense of closeness seems to take hold. A feeling of connection is created, sometimes even a form of attachment.

And yet, something is missing. This lack is not always immediately identified. It does not lie in the content of the exchanges, nor in their apparent quality. It lies in the absence of embodiment.

The relationship exists, but it is not experienced in reality. It unfolds in a mental and imaginary space, sustained by words, images and projections. The other person is present, but only partially. They are perceived through what they say, what they show, and what we imagine of them.

In this context, a representation is constructed. An image of the other, more or less conscious, which fills in the invisible gaps. This image may be coherent, appealing, reassuring. It may give the impression of a clear, defined, understandable relationship. But this representation is not the other. It is an interpretation.

When the encounter takes place in reality, a discrepancy may arise. This discrepancy is not necessarily negative. It may be slight, almost imperceptible. But it may also be marked, creating a distance, a surprise, and sometimes a

sense of incompreh . What had been imagined does not correspond exactly to what is perceived.

This discrepancy does not stem from an error. It stems from the difference between the virtual and the real. In the virtual realm, the relationship is filtered. It passes through chosen, selected and organised elements. The pace is controlled, words are carefully chosen, silences are interpreted. In reality, these filters largely disappear. Presence is immediate, unmediated. The body, the voice, the gaze, the manner of being then take centre stage. And it is in this presence that the relationship truly reveals itself.

An encounter without physical presence remains incomplete. It may be rich, intense, engaging, but it does not provide access to the whole of the relationship. It does not allow one to perceive the entirety of what is at play. It remains in a partial dimension, which needs to be completed. This does not mean that these relationships are illusory. They are real in what they allow us to experience. They can touch, open up, and create a bond. But they do not replace direct experience. They are a particular form of it, one that has its limits. The transition to reality is therefore a key moment. It is not a matter of confirming an expectation, but of discovering what is there, beyond what has been imagined. This moment can adjust, transform, and sometimes call into question what seemed certain. In this transition, the encounter changes in nature. It leaves the realm of representation to enter that of experience. It is no longer based solely on what is thought or said, but on what is experienced in the moment.

Thus, an encounter without embodiment remains a possibility. An opening, a beginning, an exploration. But it is in embodiment that the relationship takes its true form. And it is in this transition—sometimes fluid, sometimes unsettling—that the encounter can truly exist. No longer as an image, but as a lived experience.

## The unpredictable encounter

A genuine encounter does not follow a set path. It does not depend on a particular place, a planned moment, or a specific intention. It arises wherever it can, often where we least expect it. It defies established frameworks, anticipated scenarios, and strategies designed to bring it about. It is unpredictable.

Contrary to popular belief, an encounter is not confined to designated spaces. It does not occur solely in contexts where one is seeking to meet someone. It can arise in everyday life, in ordinary moments, without any particular preparation.

At work, for example. A casual exchange, a collaboration, a repeated presence. Nothing initially suggests that an encounter is about to take place. And yet, over time, a different kind of attention may emerge. A changing gaze, a sensation that becomes clearer, an openness that manifests itself.

At a party. Amongst other people, in an environment that is often noisy, lively, and scattered. And yet, amidst all this bustle, a moment stands out. An interaction becomes unique. Everything else fades away for a moment, and something happens.

Whilst travelling. In an unfamiliar place, far from one's usual landmarks. The encounter may arise in an unexpected situation: an exchange on public transport, a spontaneous conversation or a shared moment without any

particular intention. The absence of a familiar setting may even encourage this openness.

In everyday life. In a café, on the street, in a place visited regularly. Simple spaces, with no particular stakes. And yet, it is often there that the encounter can occur, precisely because it is unexpected.

What characterises these situations is not their diversity. It is their lack of preparation. The encounter is not actively sought there. It is not the subject of a specific intention. It arises in a context where attention is open, not focused on a goal.

It is in this openness that kairos can arise. Unpredictability is not an obstacle. It is a condition.

If the encounter could be anticipated, organised, or replicated, it would lose what makes it unique. It would become a process, a method, a sequence of steps. Yet what characterises it is precisely its unexpected nature.

This does not mean that one must wait passively. It is not a matter of giving up all initiative, nor of leaving things to chance. It is a matter of recognising that the encounter does not depend solely on will. It appears at a moment when something opens up, regardless of the place or context.

From this perspective, everyday life regains a central place. It is no longer a space separate from the encounter, but a potential arena. Every moment, every place, every

interaction may hold this possibility, without it being visible in advance.

The unpredictable encounter cannot be sought after as a goal. But it can be recognised when it arises. It requires a readiness. An attentiveness to what is happening, an ability to perceive a shift in the quality of the moment, an openness to what does not correspond to a specific expectation.

Thus, the encounter does not take place in a particular place. It takes place in a moment. A moment that can arise anywhere, at any time, in the most ordinary of circumstances. And it is in this lack of predictability, in this openness to the unexpected, that the encounter regains its most vibrant dimension. Not as something to be organised, but as something that can spring up where one was not looking.

## The proper role of the internet

In the way encounters are experienced today, the internet plays a significant role. It is often perceived either as a solution or as a problem. Sometimes regarded as an indispensable tool, sometimes criticised for its effects on relationships, it tends to be assigned a role it cannot truly fulfil. For the internet is neither the encounter nor its absence. It is a framework. A space that facilitates interaction, that creates possibilities, but which cannot, on its own, bring people together. Understanding its proper role involves repositioning it, not as a substitute, but as a support.

The internet can extend a real-life encounter. After spending time together in person, it allows us to maintain a connection, continue a conversation and stay in touch. It offers continuity, a space in which the relationship can develop, without replacing what has already happened. In this case, it does not create the connection; it supports it. It also facilitates contact. It can enable two people to talk to one another, to get to know one another, to initiate an initial exchange. It can open a door, spark an interaction, make possible what might otherwise not have happened. But this facilitation has its limits. It does not guarantee an encounter. For what is experienced at a distance does not replace what is experienced in person. The connection created online remains incomplete until it is embodied. It may be rich, interesting, engaging, but it needs to be confirmed in reality. This is where confusion often arises. The internet is used as a meeting place, whereas it can only be a place of connection and inter . It is treated as a space

where one could fully experience a relationship, whereas it can only contain a part of it. When it replaces reality, the relationship changes. It becomes more mental, more controlled, more filtered. It loses spontaneity, presence and embodiment. It can give the illusion of a meeting, without offering the full experience.

The proper role of the internet, then, is not to replace reality. Not to substitute for presence, the body, or direct interaction. Not to become the primary venue for the relationship, but a complementary space. From this perspective, it can be used appropriately. Not to seek to bring about an encounter, but to support what already exists, or to open up a possibility that then needs to be lived out in a different way. It becomes a tool, not an end in itself. It is neither to be rejected nor idealised. It can be useful, provided we do not assign it a role it cannot fulfil. It can facilitate, support, and extend. But it cannot create what belongs to presence.

Thus, the encounter does not depend on the internet. It may take place there, be extended there, or be prepared there. But it is not reduced to that. And it is in this understanding, in this ability to use the tool without getting lost in it, that the relationship can retain its essential dimension. A dimension that is only fully experienced in reality. Where presence is complete.

## Being open to the encounter

In the usual way of thinking about relationships, the encounter is often associated with a search. Searching for someone, searching for compatibility, searching for a relationship. This search seems natural, almost self-evident. It provides direction, a goal, an intention.

But this dynamic can create tension. Seeking implies an expectation. An idea of what should be found, of what would be right, of what would be a good match. This expectation directs attention, selects, filters. It determines in advance what is acceptable and what is not.

In this context, the encounter is conditioned. It must meet an expectation to be recognised. It must fit within a framework to be validated. What does not fit is dismissed, sometimes without even being truly noticed.

Stepping back from the search does not mean giving up on the encounter. It means letting go of that expectation. No longer directing one's attention solely towards what is being sought, but opening it up to what presents itself. No longer filtering immediately, but allowing things to emerge. No longer anticipating, but being present.

This openness changes the quality of perception. It allows one to see what is there, without comparing it to a pre-existing image. It opens up a space in which the encounter can emerge, not as a response to an expectation, but as an experience in itself.

Welcoming what presents itself does not mean accepting everything.

It is not a matter of making oneself available to just any situation, nor of renouncing all forms of discernment. It is a matter of leaving room for the unexpected, of not immediately shutting out what does not correspond to an idea.

In this openness, the encounter becomes possible in a different way. It no longer depends on a goal to be achieved, but on an awareness of what is being experienced. It no longer lies in a projection, but in direct contact with the moment.

This openness is not built through effort. It arises when the search relaxes. When the need to find gives way to presence. When attention is no longer focused on a result, but open to what manifests itself. In this state, the kairos can be perceived more easily. Not because it appears more often, but because it is recognised. Attention is no longer occupied with looking elsewhere. It is there, in the moment, open to what unfolds.

To be open to encounter is, therefore, to be open to the unexpected. To that which does not meet our expectations, to that which cannot be anticipated, to that which cannot be chosen in advance. It is to accept not knowing, not being in control, and not defining in advance what is to happen. In this absence of control, the encounter regains its place. It is no longer a goal, but a possibility. A possibility that can arise at any moment, in any situation,

when one’s attention is open and one’s presence is engaged.

Thus, the encounter does not depend solely on what one does. It also depends on how one is. And it is in this openness, in this capacity to welcome without seeking to control, that the encounter can truly take place. Not as something one finds, but as something that presents itself.

## Don’t look for ‘the right profile’

As the search continues, an idea takes hold: that there is such a thing as a “right profile”. A person who meets specific criteria, who possesses the expected qualities, who fits into a kind of ideal coherence.

This idea seems logical. It is based on a desire for clarity, consistency and security. It gives the impression that by correctly defining what one is looking for, it becomes possible to find a suitable, compatible, “right” person.

But this logic is based on a projection. It assumes that the encounter can be anticipated, defined and constructed from known elements. It reduces the relationship to a match between criteria, as if the connection could be determined in advance.

Yet, the encounter does not take place at this level. It does not occur between two profiles. It occurs between two presences.

A profile is a representation. It describes, summarises and organises information. It provides an image, more or less accurate, but always partial. It does not contain the presence, the feeling, or the real dynamics of the relationship.

Looking for the “right profile” therefore means focusing one’s attention on an image. An image that may be attractive, coherent, reassuring. But which guarantees nothing of what will happen in the actual encounter. It may

meet an expectation, without necessarily creating a living connection.

This search can even limit the encounter. By filtering in advance, by selecting according to criteria, certain possibilities are ruled out before they have even been experienced. Potential encounters go unnoticed, simply because they do not match the image sought.

There is then no room for the unexpected.

Yet it is often in this unexpected that the encounter arises. In what does not match an expectation, in what defies definition, in what cannot be anticipated. What truly touches us does not always correspond to what we thought we wanted.

Making room for the unexpected does not mean abandoning all reference points. It means not reducing the encounter to these reference points. Not making the profile a condition, but one element among others. Not closing one's attention to what does not fit, but remaining open to what presents itself. In this openness, perception changes. The other person is no longer viewed through a selection grid, but in what is directly experienced. The encounter no longer depends on a prior match, but on a real interaction.

This does not mean that every encounter must be pursued. It is simply a matter of not deciding in advance what is or isn't possible. Of letting the experience take place before judging it. For the 'right profile' does not exist in the ' '

outside the encounter. It exists only in the way the connection unfolds.

So, not looking for the right profile means shifting your focus. Moving from the image to the presence. Moving from selection to experience. And it is in this openness to the unexpected that the encounter can unfold differently. Not as the confirmation of a choice, but as the discovery of what is there.

## Letting the encounter happen

At the end of this journey, a realisation gradually emerges: the encounter is not manufactured. It does not happen because we have searched, nor because we have selected, nor because the conditions seem to be right.

It simply happens.

Letting the encounter happen does not mean doing nothing. It means ceasing to try to bring it about. It is no longer a matter of organising, planning or anticipating what ought to happen. It is a matter of recognising that the encounter belongs to a different realm. A realm that depends not solely on will, but on openness.

This openness is internal. It is not measured by external actions, nor by any particular activity. It corresponds to a state of openness, to an ability to be present in the moment, without seeking to control it.

To be available is to be there. Not focused on a goal, nor on an expectation, but present in the moment. Present to what is unfolding, to what is emerging, to what is opening up. This presence requires no effort. It arises when the mind no longer seeks to direct the experience.

In this presence, the encounter can be recognised. The kairos becomes perceptible, not because it is provoked, but because it is no longer obscured. Attention is no longer occupied elsewhere. It is available for whatever presents itself.

Openness is therefore essential. It does not mean accepting everything, but not closing oneself off immediately. Not rejecting what does not meet an expectation. Leaving room for the unexpected, for what cannot be anticipated.

This openness guarantees nothing. It does not create the encounter. But it allows it to be possible. When attention is closed, directed, filtered, the encounter may go unnoticed. It may be there, without being recognised. Conversely, when attention is open, available, the moment can be perceived, welcomed, followed.

Allowing the encounter to happen is to accept not being in control. To accept that something slips away, that not everything depends on oneself, that the right moment is not decided. This acceptance does not create passivity, but a different kind of openness. An openness that is not directed towards a goal, but towards an experience.

From this perspective, the encounter regains its simplicity. It is no longer a quest, nor a goal, nor a construct. It becomes a possibility, always present, but never guaranteed. A possibility that can arise in the most ordinary circumstances, when attention is present.

Thus, allowing the encounter to happen means changing one's stance. It is no longer a matter of seeking to meet, but of being present for the encounter when it arises. And it is with this openness, this readiness without expectation, that the encounter can truly exist. Not as something one brings about, but as something that is given.

## Conclusion

Throughout this journey, one thing has become clear: an encounter cannot be reduced to a logical process. It does not arise from a calculation, nor from a selection, nor from a perfect match between criteria. It eludes anything we can organise, anticipate or control. In a world where everything seems capable of being optimised, it remains a space of uncertainty.

Algorithms do not meet anyone. They bring people together, they sort, they suggest. They organise possibilities, but they experience nothing. They do not feel, they do not perceive, they do not recognise the moment. They belong to the framework, to the chronos, to the structure. But an encounter does not belong to this realm.

In the same way, astrological charts do not love one another. They describe dynamics, forces, possible interactions. They shed light on what flows, what harmonises, what resists. They offer an interpretation of the connection, but they do not experience it. They do not determine the encounter. It is the beings who meet… or do not. Not based on ideal compatibility, nor on a promise written down somewhere, but in a specific moment, in an opening, in a presence. The encounter does not depend solely on what is, but on how it is experienced. It may arise where nothing foreshadowed it, and fail to occur where everything seemed in place. This may seem unsettling. But that is also what makes the encounter alive. For what cannot be planned cannot be reduced either. What s

beyond control retains its uniqueness. What arises without guarantee remains free.

Thus, the encounter does not arise from criteria. It is not built upon an accumulation of compatible elements. It is not decided in advance. It is not chosen like an object. It arises in the present moment. In a moment when attention is present, when the mind does not obscure the experience, when something opens up without being expected. It appears in this quality of presence, simple, direct, without projection. And in that moment, nothing is guaranteed. But everything is possible.

The encounter does not need to be successful. It needs to be lived. And it is perhaps there, in this rediscovered simplicity, that its true nature lies: not a goal to be achieved, but an experience to be recognised.

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# Encounters cannot be chosen

*Astrology and Mindfulness:*
*an interpretation of encounters in a world of virtual relationships*

What if meeting someone didn't depend on your criteria?

Today, everything seems to make it possible to find love: profiles, compatibility, algorithms, calculated affinities. All you need to do is choose, adjust, compare. And yet, it has never been easier to make contact, and never has it been so difficult to actually meet someone. Why? Because meeting someone cannot be chosen, cannot be planned, cannot be deduced from compatibility: it happens, in a glance, a presence, a particular moment that the Greeks called *kairos*, the right moment. In this book, Jérôme Zenastral offers a profoundly new perspective on relationships. At the crossroads of astrology and mindfulness, this is neither about learning to seduce nor finding 'the right person', but about understanding what is truly experienced in an encounter: why digital relationships disappoint, what affinities are beyond criteria, how the mind can be an obstacle, and why certain encounters bring about profound transformation. This book does not offer a method, but an experience: that of returning to presence, where connection becomes possible.

Encounter does not arise from criteria. It arises in presence.